

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

JACKSON, MISS., December 6, 1928

NEW SERIES
VOLUME XXX. No. 49

FACTS MAKE THEIR OWN ARGUMENTS

November receipts:—

Designated gifts as follows:

For Home Mission Loss.....	\$23,167.35
For Home Missions.....	15.70
For Baptist Orphanage.....	674.21
For Foreign Missions.....	115.00
For State Missions.....	430.04

Total.....\$24,402.30

For Cooperative Program..... 8,183.77

Distributed as follows:

Ministerial Education.....	1%	\$ 81.84
Christian Education.....	31%	2,536.97
Foreign Missions.....	22½%	1,841.35
State Missions.....	16%	1,309.40
Home Missions.....	10%	818.38
Relief & Annuity Board.....	4%	327.35
Hospitals.....	5%	409.19
Orphanage.....	3½%	286.43
Southwide Objects.....	7%	572.86

Total.....\$8,183.77

State Missions

Our State Mission monthly payroll is \$4,514.79. When we weaken here, we weaken everywhere.

Our Educational Situation

November 21st we paid interest on \$55,000.00, which sum was borrowed a year ago by the Education Commission upon authority and by instruction of the State Convention for the purpose of meeting obligations of the Convention. These obligations were in the nature of current funds to our two girls' schools and for interest and maturing bonds on all four of our schools. December 1st we paid the semi-annual interest on \$140,000.00 worth of Mississippi College Endowment Bonds, \$100,000.00 Blue Mountain and \$100,000.00 Mississippi Woman's College, and \$35,000.00 of maturing bonds for Mississippi College.

The 31% allotted to Christian Education out of the Cooperative Program receipts lacked \$30,000.00 providing the amount required. Consequently, the Education Commission was forced to borrow this amount for sixty days at 7%. This, added to the \$55,000.00 already borrowed, makes this indebtedness \$85,000.00—all at 7% for sixty days, because we were unable to find any better rate before the above named obligations fell due. Even now we have nothing definite.

Nor is this all—The Convention has promised to our girls' schools for each session \$10,000.00 each, and for Clarke College \$5,000.00. This sum is absolutely necessary if they continue as standard schools, because of a lack of endowment. When they cease to do standard work, they will cease to be patronized.

But to date nothing has been paid on the present session. Echo from former statements answers why.

The Way Out and On

Dr. R. A. Venable said on the afternoon of December 2nd that he had been much concerned concerning our school situation and that after much reflection that the only way out is through the Cooperative Program. His opinion coincides with that of the best pastors and contributors. Some say: "But the Cooperative Program is not meeting the demands". Our reply is: "The Cooperative Program has never had a chance." It

has never had the unobstructed right-of-way. From its inception participating interests have reached out a hand for sums in addition to their allotted percentages.

Now, for one time, may we not put every ounce of our energy into the Cooperative Program? This will bring us to the close of the year in position to help every interest in a substantial way. Suppose some interest does run short at times. It can borrow money to tide over as well as can the Education Commission. Adjustments can be made later.

The Christmas Thank Offering makes no provision for State objects; hence, the increased necessity for emphasis on the Cooperative Program if we would save State Interests. "Baptist Honor" is imperilled in our State work as well as in the Home Board.

My S. O. S. appeal is first to my preacher brethren, and through them to the brethren and sisters in all the churches. The Cause can be saved by the 31st of December if we shall see the error of misplaced emphasis and remember that our Lord's commission includes—not one, or two of the interests—but—every interest. Let the watchword be—Pay Up. Send in the offerings before December 31st. Our undivided support of the Cooperative Program will save us.

—R. B. Gunter, Corresponding Secretary.

R. M. Dykes becomes pastor at Tchula for full time on Jan. 1, succeeding Pastor J. R. G. Hewlett, under whose ministry the church has gone from one-fourth time to its present status.

The Workers Council of Neshoba County Association met at Burnside Friday, Dec. 7. On the program were Mrs. E. S. Cole, Frank Dearing, S. J. Rhodes, J. E. McGraw, W. W. Kyzar, Tom Gully, Eugene DeWeese and Pastor Bethune.

Rev. C. S. Wales delivered this week the series of lectures at Clarke College for which he has been responsible for several years. The students and faculty of the institution thought that no better man could be secured for this work than Brother Wales himself.

President Claud Bennett and Vice-President T. P. Scott of the State Teachers College at Hattiesburg are attending the Southern Association of Colleges this week in Fort Worth. Prospects are good for the State Teachers College getting on the list of Standard Colleges.

Brother W. R. Storie has been called to Quentin, Franklin County, for half time. He is pastor at New Salem for fourth time and has one Sunday open. He has had to give up his work in Mississippi College temporarily. He has been very successful in evangelistic work. He resigned the care of Learned Church, which made good progress is giving to missions this year.

Dr. J. R. Sampey becomes Acting President of the Louisville Seminary until the meeting of the trustees, which will probably not be before the meeting of the Southern Baptist Convention in May at Memphis. Dr. Sampey has served longest of any present member of the faculty and probably longer than anybody else ever served, although when you hear him preach you do not think of him as an old man. He is a great teacher and a great gospel preacher.

THE GOD OF PATIENCE

By W. Eugene Sallee

It has been observed that the great epochs of the history of the Chosen people are marked by the several names, by which in each the Divine nature is indicated. The words rendered in our English Bibles God, God Almighty, Jehovah, and The Lord indicate growth in the knowledge of the one true God. We can trace the deepening of the religious life and spiritual perception of the Chosen People by the names which they used to indicate their conceptions of the Divine Being.

In the New Testament we have many new and beautiful names used to portray the nature and character of God. "The God of Hope," "The God of Love," "The God of Peace," "The God of all Comfort," "The God of all Grace," and "The God of Patience" are some of the most beautiful names used to describe the God and Father of our Lord Jesus Christ.

The statement is made in the first chapter of Genesis that "God created man in His own image." In a sermon preached recently in Tientsin, one said, "This is not just a theological statement made about something which happened six thousand years ago. It is a universal truth not only true of this God, but true of all gods. Any-one or anything we really love gradually moulds us in its own image. This is a truth of all time, a law of universal application. If we worship power, or pleasure, or popularity, or money we are by degrees carved into the image of that god. If we give Christ the first place in our lives and really worship Him then we become like Christ."

No doubt these New Testament names for God grew out of an attempt to conceive of God in terms which most aptly describe the ministry of our Savior. Hope, love, peace, comfort, grace and patience, are words which have found their deepest meaning and highest expression in the words and deeds of our blessed Lord. If it is true that we are being created in the image of the God we worship then it behooves us to know the God whom Christ has revealed.

Let us fix our thoughts for a moment on The God of Patience. The story of God's dealing with the Chosen People throws a flood of light upon this characteristic of the Divine nature. To follow step by step our Lord's dealing with the Twelve apostles as He tried to lift them from their earthly conceptions of the Kingdom of God to a spiritual appreciation of the reign of God in the hearts and lives of men adds another chapter in the understanding of the Divine patience. It would be equally illuminating, I have no doubt, for us to face frankly God's patience with us as individuals.

Just as the God of hope means God, the giver of hope, so the God of patience means God, the giver of patience. There is no grace more needed today on the part of Christian missionaries in China than this Divine quality of patience. The times are out of joint and Divine patience is needed in our relationships with our Chinese fellow Christians as well as with the new government which is still in its infancy and not yet sure of its own mind or position.

A prominent Chinese recently contrasted the

(Continued on page 5)

SHALL THE LINE BREAK?

By W. Eugene Sallee

I played football when I was in college. I was not a star but only one of those who helped to hold the line. It put iron into the blood and encouraged one to dig his cleats a little deeper into the turf, when the enemy team was about to break through, to hear the shout of the rooters, "Hold 'em, boys."

I have never been a soldier. I was a bit young to have a part in the Spanish-American war, and when our country entered the World War I did not feel that I could leave the mission field. And yet away here in interior China two impressions were indelibly stamped on my mind. One was the appeal of the line on the west front which had been holding for four years. The pressure was so great that the line at some points had been worn thin and was on the point of breaking when from America there came the shout, "Hold 'em, boys, we are coming two million strong." The other impressoin was that made by the arrival of the reinforcements from America. A new spirit and new driving force was in evidence all along the line. It wasn't long until the enemy was being pushed back and the shout of victory was being heard.

For five long years the missionaries on the far flung battle line have been holding the line. The new recruits have not been sufficient to fill up the gaps made by those who have fallen in the performance of duty. The temporary evacuation of strategic points in the interior by the order of the American Minister last year and the policy of the Foreign Mission Board, not to return any missionaries now on furlough whose traveling expenses and salary for one year are not specially provided for in advance by some individual or group, have resulted in wearing down the line until it is at the breaking point.

Five years ago the strategic city of Chengchow had fourteen missionaries. There were a hospital with two foreign doctors and a nurse, boarding schools for both boys and girls, and wide-spread evangelistic work radiating from Chengchow as a center in four directions.

Today Mr. and Mrs. Victor Koon, who have been in China only three years, are bravely trying to hold the line at this point. The hospital and the schools are closed down and the buildings standing idle or being used by soldiers because there is no one to do the work that is needed. The evangelistic work has fared much better and has carried on without foreign supervision and leadership. But even this phase of the work has suffered and continues to suffer while Bro. Lawton and his wife and Miss Olive Lawton are pleading for the Board to send them back.

The situation in Kaifeng is but little better. Five years ago there were twenty-three of us in Kaifeng. Today we are five—one man and four single ladies. So far we have closed down none of our work. We are doing our best to hold the line at every point. For seven years the Foreign Mission Board has been maintaining a negative policy. For the past two years they have adopted the double negative, which in this case does not make an affirmative. Not only have they ceased to send out new recruits but those who have gone home on furlough are being held at home and turned aside into othre work while the appropriations for the work on the field have been cut twice. Mr. and Mrs. Gordon Middleton, having successfully served one term in Kaifeng, went on furlough in 1926. Mr. Middleton spent a year doing special work in Cornell University and should have returned last fall. The situation had sufficiently cleared for the ladies to return to Kaifeng in February and we felt sure the Middletons would join us the first of September. The University of Nanking has tried to get them but they desire to come back to Kaifeng. They have asked to be returned but the Board has told them we have no money to send you. These two families are only typical cases.

How long shall we be able to hold the line if the missionaries now on furlough are not returned and if no new ones are sent out?

We have listened in vain during these difficult years for a word of encouragement from any of the cheer leaders. Once in a while we get a letter from some one appointed by their B. Y. P. U. or W. M. U. to write a letter of encouragement to the "lonely missionary." Such messages are not unappreciated and never go unanswered. But from a prominent pastor, a denominational leader, man or woman, lay or clerical, no word of sympathy and encouragement has ever come that was not provoked by a letter from us. Hold a minute, I must take that back; we did receive a cablegram from a Methodist steward in Miami, Florida, when the revolutionary storm broke over China, asking about our safety and authorizing us to draw on him if we needed money. But to receive a letter of encouragement from a Baptist pastor or layman on his own initiative would cause me to burst forth into Simeon's song, "Lord, now lettest thou thy servant depart in peace."

Do not misunderstand me. It is not personal sympathy that I want. I am trying to impress upon you the fact that our interior mission is about to become extinct and nobody seems to care. We have kept quiet for seven years waiting on the "situation" to improve and the "Board" to meet our needs. If we wait much longer there will be nobody left to cry for help.

In the most prominent places in the city we find the walls placarded with the motto, "BUILD A NEW HONAN." The governor presented me this morning with a copy of a sixty page illustrated booklet showing the works of reconstruction already completed in Kaifeng. On every hand we see signs of the new day that is upon us. Every phase of life in China suffered as a result of the Revolution, mission work not more than the railways, business, government schools, and the people at large, but the work of reconstruction has begun. A year ago it took two weeks to get from Shanghai to Kaifeng. Now we can make the trip on a through express in thirty-five hours. Money has come out of hiding. A year ago we had to pay a hundred dollars a thousand to get a check on Shanghai cashed in Kaifeng. Now the banks, the post office, and the merchants are begging for checks on Shanghai. Business is rapidly returning to normalcy and freight is beginning to move.

We have as our guests just now two Englishmen, representatives of the Peking Syndicate Mining Company. They are here at the invitation of the Honan provincial government to arrange an agreement with the government whereby the work in the coal mines can be resumed. The very fact that one of these gentlemen and the manager of the Peking Syndicate left Peking and went to Nanking sometime ago to confer with the new nationalist government caused the shares of said company to advance one hundred per cent on the stock market in London and New York.

Other missions are sending back their missionaries and some are sending out new ones. Twenty missionaries belonging to other missions have returned to Kaifeng in the past six weeks and others are expected this fall.

Are we to have no part in building the New Honan? Are Mr. Lawton and Mr. Middleton and others to be held at home because there is no money to do the Lord's bidding? Are no new recruits to be sent to fill up the gaps of those who have died, or been forced to retire because of failure in health, or for other reasons have fallen out of the ranks? After all is it a question of money or have we as a people lost faith in the leadership of the Master? A wealthy friend wrote me recently, "Your work, I have no doubt, is a most worthy cause, but, to be perfectly frank, I must say that it does not appeal to me in the same measure as some other charities in which I have long been interested right here at home."

Aye, there is the rub. We think of missions as one of many "charities" which we may support or not according to our personal preference rather than as the first and greatest business of Christ's churches. God reconciled us to himself through Christ, and committed unto us the word of reconciliation. Jesus Christ the righteous is the propitiation for our sins; and not for ours only, but also for the whole world. I do not ask you to pity the Chinese, but I simply ask you before God, to treat Jesus Christ right. Is it right to receive eternal life at those scarred hands and then give Him the spare change we happen to have left after we have supplied our luxuries? Is it right to receive heaven at the price He paid for it, and then give Him the odds and ends, the things that cost us nothing?

CANADA AND LIQUOR

The Canadian method of liquor control has been much under discussion of late. The following Associated Press dispatch from Boston is very informing:

Dr. James M. Doran, United States commissioner of prohibition, speaking at today's session of the National W. C. T. U. convention here, said the Canadian system of government control of the liquor traffic had proven unsuccessful.

"Canada is distributing alcoholic beverages freely and all of Canada shows the effects that one would expect would follow the wide distribution of alcoholic liquor," Dr. Doran said. "Canada has an increase of arrests, an increase of accidents, an increase of poverty."

"It is absolutely impossible to deal with alcohol on any other basis than complete prohibition of the traffic; our government deals with the problem in the only logical and consistent manner."

He said that Great Britain, because of its home consumption of alcohol, is suffering from a severe economic situation which it views "with grave concern."

London Is Drunker

"I saw more drunkenness and evidence of drink in four days in London than I have seen in America in the last eight years," he said. "Remember that in England they have the 'old public house' still running, open to the public, sawdust on the floor and its long lines of drinking men and women. They are bleary-eyed and have that look on their faces that almost shakes one's soul. Anyone who takes a square look at London will no longer be an apologist for conditions in this country. And to say that conditions under prohibition are worse in this country than prior to prohibition is perfect nonsense."

Dr. Doran described Mrs. Mabel Walker Willebrandt, assistant United States attorney general, as "one of the most wonderful women who ever lived." He emphasized the need for cooperation of city and town police with the federal authorities.

Mr. L. O. Crosby was re-elected President of the Mississippi Board of Development at the recent meeting at Columbus. He has served the State most efficiently and unselfishly, and is worthy of all honor.

My singer, Kenneth L. Sutter, and I are in one of the most gracious meetings in Bowling Green, Mo., it has been my pleasure to conduct in many years. We have kept to the idea that the principal end in view is a real revival in the church. So on the first day we raised \$200.00 for the Honor Day offering. We have kept to this idea all through. The pastor and the members are saying that the town is in better condition religiously than it has been for years. While there have been 78 professions of conversion and a considerable number of reclamations still we regard this as the smaller part of the results of the revival. We are expecting the larger results for the other days before the meetings close.—J. C. Owen, care Word and Way, Kansas City, Mo.

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Housetop and Inner Chamber

The Oklahoma Convention re-elected J. B. Rounds as Mission Secretary.

The Tennessee Convention elects its own Mission Secretary, not leaving it to the Board as in Mississippi. Dr. O. E. Bryan was recently re-elected.

According to the Federal Bureau of Education colleges for Negroes in the United States more than doubled in number and their enrollment increased six fold during the last ten years.—Ex.

Kentucky Baptists gave the past year to all benevolences outside their local churches the sum of \$479,766.11, of which \$338,615.02 was for the budget, the rest designated. The Western Recorder is to get 3½% of the Cooperative Program receipts.

Brother Wyatt Hunter, one of our State Sunday School workers, received a telegram that his brother Clyde was accidentally killed while working with a logging crew in the woods on Monday, Nov. 26. Our sympathy is with these beloved people who have suffered so great a shock and sorrow.

Some one told it on President A. L. Todd: While in the State Senate he went with a group to inspect the insane asylum. An inmate approached him and asked, "Who are you?"

"I am Senator A. L. Todd," came the reply, whereupon the fellow sneered:

"Senator! Is that so? Well, you'll get over that. I thought when I came here that I was Napoleon, but I have learned different."—Baptist and Reflector.

There were 650 attendants at the Virginia General Association. The contributions of Virginia Baptists to all benevolence this year were \$650,099.30, a falling off from the previous year of over \$85,000. Dr. S. J. Porter of Washington, D. C., spoke each day during the Convention at 12 o'clock. President Boatwright of the University of Richmond announced that half of the two million centennial fund had been secured in cash and subscriptions.

The Canadian Baptist says: "In an election in which prohibition played a very important part nearly 40,000,000 votes were cast last week in the United States. One candidate for the presidency was 'dry'; the other was openly and avowedly 'wet'. The prohibitionists carried the country by over 5,000,000 of a popular majority. There were many other issues involved in the contest, but the result, however it may be argued, was a great victory for 'dry' legislation."

Rev. J. R. Gullett resigned as supply pastor of the Second Baptist Church, Tupelo, to accept a unanimous call from a church near Hickory Flat. He asked that his resignation take effect the last Sunday in December. Members of the church were surprised last Sunday night when he offered his resignation to accept the other church and expressed regret in not being able to hear him for more than a month more. Reverend Gullett has been boosting the B. Y. P. U. recently with his inspiring sermons.

The Religious Herald said recently: "Before this sermon was delivered we had an excellent address by Brother Arthur Stovall, Baptist student secretary in Virginia, whose headquarters are at Charlottesville. No one could hear him and question the value of his work among college and university students, as he gave us a bird's-eye view of his efforts to instill in their hearts friendship, courage, purity, humility and loyalty to man and God." Mr. Stovall is one of our young Mississippians, son of Dr. and Mrs. J. P. Stovall of Sardis.

Dr. George Leavell reached Japan on his way to Wuchow, China, on Nov. 15.

On Baptist Honor Day the First Church of Corinth contributed \$1,517.03 in cash, a little more than \$2.50 per member.

It is said that in the past eight years the Highway Commission in North Carolina has spent \$150,000,000 for permanent road construction.

Dr. M. F. Hamm, of First Church, Oklahoma City, is holding a meeting in Calvary Church, New York, of which Dr. John Roach Straton is pastor.

Kentucky General Association created a special department for managing the Western Recorder, appointed by the Association and responsible to it.

Some negroes in Arkansas who voted for Smith in the presidential election are now having to fight in the courts for the privilege of voting in a Democratic primary.

The Southern Association of Colleges is having its annual meeting this week at Fort Worth, Texas. Dr. J. L. Johnson and Dean Campbell of the Woman's College are in attendance.

Unless the readers of the Record have a strong desire for the continuance of the Sunday School lesson exposition, it will be omitted from our columns after this year. The reasons for this are two; first, that there are abundant help for the study of the lesson in the regular Sunday School publications, and, second, that our space is over crowded.

We cannot too much stress the importance of church treasurers forwarding promptly all money collected for missions and benevolence. In this way thousands of dollars in interest could be saved to our boards. This could be written in capital letters clear across the page, but why use an ear trumpet to people who have perfectly good ears.

Evangelist Baxter F. "Cyclone" McLendon of Bennettsville, S. C., preached the most soul stirring revival sermons to the church it has ever been our privilege to hear. Souls were saved, backsliders reclaimed, saints built up and believers filled with the Spirit. It's the consensus of opinion among Tabernacle Baptist members that "Bro. Mack" is the strongest preacher and safest evangelist this church has ever had. He's now in a tabernacle revival in Earlsboro, Okla. Pastor A. Reilly Copeland says that Mack is in a class by himself because the Lord made the class. Pastor Copeland began a revival at Calvary Baptist Church, Mt. Calm, Texas, Nov. 26.

—A. Reilly Copeland.

The First Baptist Church at Pass Christian, Miss., met in a call meeting Sunday evening, Nov. 25, 1928, and extended a unanimous call to Rev. W. S. Allen, pastor of the Immanuel Baptist Church of Hattiesburg, Miss., to become pastor of the Baptist Church at Pass Christian for half time service, commencing Jan. 1, 1929. The First Baptist Church of Bay St. Louis voted on Nov. 21, to cooperate with the Pass Christian Church in calling a pastor for the two fields, as they are so near to each other since the new bridge has been built across Bay St. Louis. The First Baptist Church of Bay St. Louis voted to extend a call to Rev. Allen at a meeting held Sunday evening, Nov. 25. These two churches should be able to accomplish great things for the Lord under such a consecrated leader as Bro. Allen seems to be, and which has been proven by his record at Hattiesburg, Miss. W. R. Cory is the supply pastor, and will have charge of the work until Rev. Allen is located on the field. Pray for them.

The church at Petal has called Rev. A. C. Parker and he has accepted. He is an alumnus of Mississippi College and returns to Mississippi from the Fort Worth Seminary.

According to the report in the Western Recorder, Rev. C. W. Knight, former Mississippian, now pastor at Harrodsburg, Ky., preached a "well prepared and Masterful sermon" at the meeting of the Kentucky General Association.

The Baptist General Association of Kentucky protested to the Southern Baptist Convention against women speaking before that body. They also voted not to receive money for their orphanages made at horse races.

A telegram from Dr. Arch C. Cree on Saturday says: "Total Honor Day to date two hundred thirty thousand three hundred sixty-one dollars. No report from Texas, Kentucky, Maryland, New Mexico." We are confident the amount will go a good deal above this.

The Crescent Hill Baptist Church, the church nearest The Beeches, devoted its evening service November 25 to a Memorial Service in honor of Dr. E. Y. Mullins. Addresses were delivered by Dr. W. O. Carver, Dr. Gaines S. Dobbins, and Dr. Chas. L. Graham, pastor of the church. Dr. H. W. Tribble led in prayer and Rev. Chas. F. Leek, publicity secretary of the Seminary, read the scripture.

At the meeting of the North Georgia Methodist Conference held in Atlanta the week of the 11th of November, an amendment was offered to the report of their official publication, the Wesleyan Christian Advocate, to the effect that in the future "the paper refrain from participation in personal and party politics." When the motion to add this amendment to the report was introduced, it was almost immediately tabled by a vote of 213 to 12. Loud and prolonged cheering greeted the announcement of the action of the body. And cheering followed the announcement of Presiding Elder John S. Jenkins that, "It is the sentiment of this conference that they will never muzzle the religious press on any public or moral issue."—Ex.

I noticed some time ago in the Record that Brother Joe Canzoneri has resigned his work with the Emanuel Church, Jackson, Miss., to take effect the first of January. His plans are, I understand, to go back into the evangelistic work; and for one I am happy that he has chosen to do this. Brother Canzoneri is at home when in an evangelistic campaign for the Lord. He is not only a good singer but a good preacher also. He has as clean insight to the Word of God as any man whom I have ever come in contact with. We worked together on the Evangelistic Staff for the State Board for more than two years, and during that time he did quite a bit of preaching in some of our meetings, to the gratification of us all. I trust that our brethren shall keep him busy preaching and singing until the Lord shall call him home.—W. W. Kyzar.

The Federal Census for 1926 reports in Mississippi 7,863 churches of all denominations; 800,729 members; 7,233 church buildings; value of church buildings \$27,602,319; value of parsonages \$3,653,033; expended during year \$7,990,055; Sunday School scholars 385,985. This last item is the only one in which there has been a falling off in the past ten years, except a slight decrease in the number of churches. The value of church property has more than doubled, also the total contributions. Not half of the total population are church members, but there are many children included in the total population. If it is true that there are only 800,729 church members in Mississippi, then about three-fourths of them are Baptists, for there are over 200,000 white Baptists and nearly twice that many Negro Baptists, according to the recent American Baptist Year Book. There are said to be 54 different denominations in the state.

Editorials

REGULAR AND SPECIAL OFFERINGS

It is only since the seventy-five million campaign began that we have had a unified budget for our cooperative program among Southern Baptists. If there were no other blessing to come out of that campaign, this was enough to justify its undertaking. We believe there were many other blessings to result from it.

Now surely we have learned that if Southern Baptists are to work together to maintain our common interests and extend the Kingdom of God, we must have a unified budget, with agreed percentages going to each and all of our boards and institutions. Unless we can consent to one plan of giving, it is practically impossible for us to work together. And if we do not work together, it is difficult to see how the work can be carried on at all.

Paul says in Rom. 12:16, "Be of the same mind toward one another." And surely this would include the plans for doing the Lord's work. Again, I Cor. 1:10, "I beseech you that ye speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." Even two women had to be exhorted to "be of the same mind in the Lord". In plans of work there must be agreement and cooperation.

In Philippians 2:2, we are told, "Make full my joy that ye be of the same mind, having the same love, being of one accord of one mind". Surely these are very significant repetitions, to which we ought to give good heed. They were not written originally with specific reference to financial plans in a church. But it is surely doing no violence to make them cover our efforts in promoting the work of the Kingdom of God; and these efforts include a proper attention to finances. We must make our money go the farthest and do the most. And this can be done by working together, working according to a common plan.

This is just what is contemplated in the cooperative work of Southern Baptists. We have a plan which covers the whole field, undertakes to meet every kind of need, and enlists the support of every member of every church. There is no effort to force the plan on churches or individuals, but an effort to make everybody see that this is the most effective way to do the work; and to induce everybody to share in it.

It cannot be done unless our people are missionary at heart; unless they love the Lord and love the lost. This ought to be taken for granted in all our churches. We profess to believe in a regenerated church membership.

It cannot be done, either, unless the people know about it, about the needs, and about the plan for meeting the needs. This information comes through two sources; through the pastors, and through the denominational literature. The pastor must be and surely is in sympathy with the work and the plan of work. But the chief source of full and definite information is the denominational paper. This ought to be the first item in every church budget. Every family in the church ought to get the paper and keep informed.

And now supposing that these preliminaries are properly attended to, let the whole membership of the church be lined up with the plan by a voluntary pledge to put it over. If the every member canvass is the best way, don't overlook it. But in some way let every member be lined up.

And let the obligation to the regular budget come first with everyone. It is inevitable that there will be need of special offerings. Let us give them hearty support. But let nothing prevent our attention to the regular budget of the church and the denomination.

THE FATHER

"For this cause I bow my knees unto the Father, from whom all fatherhood (every family) in heaven and on earth is named" (Eph. 3:14). God is here simply called "The Father". This is descriptive of his nature, his attitude, his relationship to others. He is the original father, the one in whom the conception of fatherhood originates. It is perhaps the most descriptive and exact title which could be given him of any which would describe relationship. It belongs to him not only above and before this relationship in others, but also before his relationship of any other kind. That is, not only was he father before there was any other father, but he was father before he was creator, or judge, or exercised any other office so far as we know. Other relationships are the result of creation and belong to time. But his relationship as father is eternal, inheres essentially in his being and nature. This by reason of the trinity. From all eternity, the relationship of father and son existed in the god-head—eternally he is "The Father".

The word father reveals his essential attitude toward his creatures, toward the whole creation. To prevent anybody's getting nervous, let it be said here that there is a peculiar and high sense in which he is father only to them who have become children of God by faith in Jesus Christ. The New Testament is plain enough on that to prevent anybody's making a mistake. But we are now speaking of the essential attitude of God toward his whole creation. He is responsible for its existence, brought it all into being, has an affectionate interest in its welfare, supplies every need, superintends its operation, directs all its forces, and lovingly provides for its welfare—all things are the product of his energy, the embodiment of his own life.

In a more specific and limited sense he is the "Father of Spirits". He is thus spoken of in the Epistle to the Hebrews. Spirits are more nearly partakers of his nature. He is a spirit. He has no material body or physical being. Spirits like him are intelligencies. They think and feel and will. They can deal directly and personally with God, and he with them. God deals with animals, but they have no knowledge of him; they make no response to him; and cannot. Spirits are different. They partake of the nature of God and are responsible to him. For this reason he takes a fatherly interest in them, and is called the father of Spirits.

These things are said that we may have a better knowledge of God's attitude toward us. It is the fatherly attitude. This makes him approachable, accessible. If we could realize this we would have less difficulty in praying, and more success in our praying. Paul's prayers are great models, and remember that he says, "for this reason I bow my knees unto the Father". When the disciples of Jesus asked him to teach them to pray, he said, according to Luke 11:2, "When ye pray say 'Father'. Not 'O Father', nor 'Our Father', but simply say 'Father', just as you would if you spoke to your own earthly father, with the same simplicity, directness and confidence.

It is well that there are human relationships that help us to interpret God and understand him. More than one of these is used in the New Testament for our instruction, but this one of father stands above all the rest. It is not a happy accident that this earthly relationship helps us to understand the nature of God. This earthly relationship was purposely copied from the relationship of God to his people. "From him all fatherhood on earth and in heaven is named". It was patterned after the heavenly. This ought to make us happy in our family relationships. It ought to give us a nearer view of our heavenly Father. And it ought to make every man who is a father try his hardest to be the best possible father to his children, because he sustains in some measure the relationship to his children that God does to us.

DR. MULLINS

Any close observer would have picked out Dr. Mullins in any assembly as a man possessing great qualities of leadership. His height and carriage, and, most of all, his facial contour marked him as a man of unusual strength and daring. His wife took the measure of his salient quality when she wrote the story of boyhood and gave the book the name of "Captain Pluck".

He had a fine ambition, courage, determination, patience, insight and the victory attitude of mind which would have won success in almost any line of endeavor. That these qualities were brought under control by the Spirit of God in his conversion and call to the ministry gave him a field for service which touches men in their most vital interests and abides with them as long as immortal spirit endures. Happy the man whom the Lord calls into his service as a minister of the gospel.

Dr. Mullins rendered great service in several spheres. He was a great preacher. He took his ministry seriously. He had something to say. He thought out his message well, fashioned it according to the rules of thought, and expressed it in forceful language. It was a pleasure and an inspiration to hear him preach. No preacher can preach a great sermon every time he comes before his people if he must prepare two sermons a week. Dr. Mullins had the advantage of such occasions as would call forth the best efforts and allow ample time for preparation. There went into each sermon the accumulated thought and passion of many weeks and sometimes of years. His sermons were great in thought and effective in their presentation.

He was an effective writer. His habit of thinking through a subject clearly gave him great facility in writing. He cultivated the habit of epigrammatic speech. His thoughts came in luminous figures and were expressed in concrete images so as to make them easily seen and carried in memory. His book on the Axioms of Religion will remain a classic for generations. His book on Theology and Why Is Christianity True will be studied for a long time to come.

His great work, of course, was as president of the Southern Baptist Theological Seminary. To this he was called at the age of forty and to this he devoted the strength of his manhood. He knew how to plan and he knew how to execute. He had a great vision and he was a man of method. He saw what he wanted and knew how to work out the details of it and pursue it to its consummation. The removal of the Seminary to its suburban home was a gigantic task, at which most people would long have hesitated. It involved an almost impossible expenditure of money and the consent or cooperation of many parties. Not one man in a thousand would have put it through. But today it stands an accomplished fact, that which a few years ago seemed almost an impossible dream.

Dr. Mullins came to be the outstanding figure among Baptists of the world. He did not plan the Baptist World Alliance, nor design any of its machinery. But he fitted into the plans and gave effectiveness to much of its work. All over the world there are those who speak his name with great esteem, and bow in sorrowful respect at his passing.

Over 200 are reported killed in the recent earthquake in Chile; much loss of property and intense suffering on account of the rain and cold weather.

Dr. L. R. Scarborough writes that the Southwestern Seminary is fortunate in securing Dr. W. H. Knight of El Dorado, Ark., to fill the chair of Missions recently vacated by Dr. W. R. White. Dr. Knight begins his new work Jan. 1. He filled this same position several years ago, and has more recently been pastor at Baton Rouge and El Dorado. He is a great preacher and soul winner. He will aid Dr. Scarborough in the Department of Evangelism, and will hold revival meetings.

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attitude of missionaries and business men in China. He spoke of this quality of patience on the part of Christian missionaries as giving them a great advantage over the business man and as one of the key notes to their success. A chapel is burnt by the mob but another and larger is built. Hospitals are closed by agitators only to be reopened. Schools are torn asunder by student strikes but they carry on and soon their enrollment is larger than ever. A missionary is murdered and after some years his son takes up his father's ministry of the Gospel of forgiveness and love.

I am not sure that we deserve this high praise, but I am sure that this Chinese has put his finger on one of the essential qualities of a successful missionary.

The word sometimes translated by patience and sometimes by steadfastness means a remaining under, endurance, fortitude, constancy, and sometimes a patient steadfast waiting for. The man of patience is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings. He remains under the burden. He brings forth fruit with patience. He commends himself, as a minister of God, in much patience. He follows after righteousness, godliness, faith, love, patience, meekness. He is not sluggish, but is an imitator of them who through faith and patience inherit the promises.

Even though the peculiar circumstances under which we labor be such as would try the patience of Job still the word says, "Be patient until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord is at hand."

When we are treated unjustly, when our rights are trampled under foot, when our homes, our schools, and even our churches are desecrated and we ourselves are ignored we are to remember that the servant is not above the Master. "For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin and ye are buffeted for it, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps." "In your patience ye shall win your souls." "Attend to your Scripture reading, your preaching, your teaching. Do not neglect the gift that is in thee. Attend to these duties, let them absorb you. Watch yourself and watch your teaching; stick to your work: if you do that, you will save your hearers as well as yourself," is the advice of one who has learned patience in the school of Christ.

Oh Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience! still with Thee
In closer, dearer company
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broad'ning way,
In peace that only Thou canst give,
With Thee, O Master, let me live!

Dr. J. W. Provine and Prof. M. Latimer represent Mississippi College at the meeting of the Southern Association of Colleges this week at Fort Worth.

A FRIEND IN NEED

W. W. Hamilton, Baptist Bible Institute

A young and capable and consecrated and zealous ministerial student sought out the President of the Baptist Bible Institute, and said, "I am without the money to pay for my meal ticket and see no way of remaining in school." He is preaching twice each month at a mission point in Louisiana. On his last visit he received eight dollars, and out of this had to meet traveling expenses.

The Woman's Missionary Society at Homer, Louisiana, had just written the President, that twenty-five of their members had agreed to give one dollar per month for a scholarship, and asked that it be used to help some worthy and needy young preacher. Surely it was not an accident that brought together in the President's office the one in need and the letter from the good women in Homer.

There would have been from fifty to a hundred more students at the Bible Institute this year if there could have been provided for them a little aid or some work by which to earn their way. They were not able to go anywhere else, and the loss to them and to the Lord's cause can never be known or estimated. Some have had to leave school for lack of the necessary means for board and books. Any friend of needy and deserving students may write to the President, and he will gladly give the matter his personal and careful attention.

A GLANCE THROUGH THE BAPTIST PAPERS
Eldridge B. Hatcher

Here is an article on the recent meeting of the Texas Baptist Convention by Dr. George W. Truett. Carlyle said to teachers, "Whatever you wish to teach your pupils, you yourself must be that." Dr. Truett, with his consecrated soul, speaks more loudly than even with his lips, though his lips give forth their message in trumpet tones. Ah, the preacher must become a saint before he can be a true evangel.

Here in one of the papers is a letter from Dr. W. H. Major, one of our Georgia pastors. I think of "Major" yonder in the Louisville Seminary during my Seminary days. How quiet, kindly, pure-minded, and true he was in those days, and how steadily he has risen year by year in the confidence and affection of Georgia Baptists. For many years it has seemed to me that every few months, when we would open The Christian Index, we would read of some new honor (that is, some new denominational burden) which had recently been put upon his shoulders by his brethren. They seem afraid to let him get away from them and have imprisoned him deep in their heart.

Nearly every paper records the death of Dr. R. A. Torrey. Not a Baptist was he, but in the religious realm he was an international figure, and the fruit of his labors, in the books which he wrote, and the enterprises fostered by him, remain among us to multiply in their influence through coming years.

And so Dr. Solon B. Cousins declines the call from the Foreign Mission Board to be its executive secretary. It is a position that tests the highest qualities of the soul,—and body too. Well may any brother pause and profoundly ponder before putting his shoulders under such a load. And yet its opportunities for usefulness are far-reaching and surely God has his man ready and will find him for us, if we will let him.

Here in one of the papers is a reference to an inspiring missionary address by Dr. J. R. Sampey. I feel sure that it was shot through with unction and fire. What a figure Dr. Sampey has been and is! When we entered the Seminary, he caught our admiration in his Hebrew class as he made the sparks fly and set the Hebrew hiero-

glyphics ablaze. The flames are still burning in his soul and he is ready to lead a charge up the heights for kingdom interests at anytime and place,—at home or abroad.

Dr. Rufus W. Weaver's final report of the work of the Education Board makes interesting reading. And by the way what a dashing career Dr. Weaver has had,—a brilliant one. He lifted the Baptist educational interests of Tennessee to a much higher notch while educational secretary in that state, and then he performed a large, constructive, undying work for Mercer University. And then, as a sacred, heroic adventure, he yielded to the call and sprang to the relief of the Education Board of the Southern Baptist Convention and during the few months of his incumbency, he grappled with the vast educational challenge of Southern Baptists, unrolled before Southern Baptists their educational needs and neglect, pulled away the curtain and showed them a vista of opportunities and then—and then—well, at Chattanooga a little funeral episode occurred—an episode long hoped for by some, and dreaded by others. Arrangements were made for the burial of the Board and we understand that the obsequies have been observed. But we trust that one of these days—not too many years distant—the resurrection trumpet may sound.

"Baptists lead the Methodists by half million" is the statement by Dr. E. F. Aldridge. It is good to know this. Thanks to the indefatigable, faithful Dr. Aldridge,—against whom we have had a sacred grudge ever since several years ago he replied negatively to our request that he accept a certain Maryland pastorate and thereby bring his fine talents to our aid in that state.

It touches a ticklish spot in the unsanctified portion of our interior to know that we are ahead of the Methodists. But an uncomfortable question intrudes as to what Southern Baptists are doing with these millions of individuals. We are strong on quantity. Shall we not put an increasing emphasis on the quality element in our general work?

A biography of Dr. George W. McDaniel,—just from the press! Ah, what a royal soul he was! Tall, straight, clear-cut, stalwart, and noble! What poise and strength! Youthful and bouyant he was until stricken. At the Louisville Convention he said to me that the doctors had told him that he might live several years if he would take a smaller work, but that with his present load he might die at any time. Dr. McDaniel then added that he preferred to keep busy. He kept his banner unfurled to the last. It seemed a mistake when he fell. But not so. No such triumphant ending of a life could be a mistake.

Here in the Word and Way is an announcement about Dr. W. D. Powell preaching in Missouri. A memorable career Dr. Powell has had. In my boyhood, in Richmond, Va., I remember his tall form there on the pulpit at some convention and his trumpet voice as he, a missionary then in Mexico, would loom up before the assembly and pour out his thunderous, passionate appeal for Mexico and the world, and thrill the audience by his message.

Then came his return to Kentucky where for several years he carried the Baptist missionary cause higher and higher with each passing year. Since then he has been scurrying up and down the South waving his gospel torch, putting heart into discouraged pastors, dedicating churches—I forget how many hundreds—and sounding his missionary bugle. What a rich, fruitful ministry has been his! Surely a bright reward must be waiting for him yonder in the crown room on the celestial hills.

Southern Baptist editors are planning a meeting for mutual helpfulness two days in February at Mobile, Alabama. The committee on program consists of Editors Masters, Compere and Lipsey.

A \$40,000 ANNUAL GIFT TO MISSIONS W. W. Hamilton, Baptist Bible Institute

Forty thousand dollars is a very conservative estimate of the gift which the Baptist Bible Institute makes each session to mission work in New Orleans. This includes only what is done by the students on their assignments, and for which they receive no remuneration whatever.

The basis of this estimate allows a most meagre valuation of the services of these aggressive Christian workers. If two hundred preachers and singers are paid a mere twenty-five dollars a month, or only two hundred dollars for the eight months session, then two hundred such workers would receive forty thousand dollars.

It is no wonder that the Bible Institute is making such an impression on New Orleans. This challenging mission field is being gradually evangelized, and the leaven of Bible truth is permeating the consciousness of the city—people are being saved on the streets at the rate of thirty-five each week, and new missions are being organized and the number and strength of the churches are being increased.

The \$40,000 gift which the Bible Institute makes to missions in New Orleans is in addition to what the members of the faculty do and give, and is in addition to the missions which are manned and the pastorates which are supplied by the students in the city and in the territory near by. This does not include the Southwide and worldwide service which the Bible Institute is rendering. Those who give to this great school are making investments which human calculations cannot measure.

GOD'S BLESSING UPON EVERY PHASE OF BAPTIST WORK SHOULD INSURE GENEROUS RESPONSE TO THANK OFFERING

By Frank E. Burkhalter

While there are an unusual number of demands upon Baptists at this season of the year, the Christmas Thank Offering is entitled to the fullest consideration of all members of the churches because of the many blessings God has poured out upon every phase of Southern Baptist work in recent years.

Taking the past ten years as a basis, investigation reveals that Baptists have grown more rapidly in numbers and in resources during that time than in any other similar period in all their history. Confident that hundreds of thousands of Baptist men and women throughout the South would welcome an opportunity to make a genuine thank offering to God at this Christmas season, over and above their regular contributions through the year, the Southern Baptist Convention voted to ask the churches for a cash thank offering of \$2,000,000 to be applied on the reduction of the debts of the Southwide boards and institutions.

Suggesting the manifold blessings of God upon every phase of denominational effort carried on by Baptists during the past decade, the following brief summary of the gains in numbers, resources and institutions within that period is set forth:

In Numbers: 1,913,432 baptisms; 1,061,871 new Sunday School pupils; 300 per cent gain in number of B. Y. P. U.'s.

Contributions: Gifts to missions and benevolences for period, \$91,186,283, as against \$27,512,267 for the preceding decade; and gifts to local purposes, \$239,901,216 as against \$89,250,494 from 1908 to 1918.

Value of Local Church Property: The increase in the values of local church property since 1918 has been \$125,031,124.

Benevolent Program Greatly Enlarged

Christian Benevolences: Since 1918, the year in which the Relief and Annuity Board was organized, that board has put more than \$1,000,000 cash into the relief of aged and disabled ministers and their dependent families and built up permanent assets of \$2,745,000.

In the same period the number of Baptist hospitals in the South has increased from twelve to twenty-nine, while hospital resources have grown from \$3,750,000 to \$15,000,000; and the Baptist orphanages have put about \$9,500,000 into the care of an average of 4,000 homeless boys and girls, and invested approximately \$2,750,000 in permanent improvements.

Christian Education: The assets of Baptist schools, colleges and seminaries in the South have increased from \$23,000,000 to approximately \$60,000,000, and the number of pupils has almost doubled.

Every Phase of Missions Strengthened

State Missions: Approximately \$13,500,000 has been invested in state mission work, and 275,000 baptisms reported by state missionaries.

Home Missions: \$8,434,391 has been invested in home mission work; an average of 1,130 missionaries employed (including cooperative missions) and 331,633 baptisms reported.

Foreign Missions: \$17,651,837 has been invested in foreign missions, making possible the employment of an average of 470 American missionaries and 2,042 native workers, who were instrumental in winning and baptizing 103,575 persons. In addition, the equipment for foreign mission work in the form of hospitals, schools and publishing houses was greatly enlarged.

DR. JOHN R. SAMPEY CHOSEN ACTING PRESIDENT OF SEMINARY

By Chas. F. Leek

At a meeting of the Executive Committee of the Board of Trustees of the Southern Baptist Theological Seminary Monday morning, November 26, Professor John R. Sampey, D.D., LL.D., professor of Old Testament Interpretation for forty-three years, was selected to be the acting president and financial agent of the school until a successor to President Mullins can be chosen. Meeting with the Executive Committee upon the committee's invitation were members of the Seminary's Financial Board and the Hon. Joshua Levering of Baltimore, president of the Board of Trustees since 1895. Dr. Sampey will continue at the head of the Department of Old Testament Interpretation, being given whatever assistance in teaching that he deems necessary.

Unless a semi-annual meeting of the Board of Trustees is called for January, the matter of selecting a president of the Seminary will wait until the annual meeting during the sessions of the Southern Baptist Convention in Memphis next May.

The Baptist brotherhood will know Dr. Sampey, among other things, as the senior member of the Seminary faculty, senior member of the International Sunday School Lessons Committee, as voluntary missionary-evangelist to Brazil, where he has spent three summers at his own expense, as a passionate evangelist in his own land, and as the author of *The First Thirty Years of the Southern Baptist Theological Seminary*; *A Syllabus for Old Testament Study*; *The Heart of the Old Testament*; *The Ethical Teachings of Jesus*; and *The International Lesson System*.

CHRISTMAS THANK OFFERING IS TO MAKE UP FOR PAST DEFICIENCIES

The Christmas Thank Offering of \$2,000,000, which the Southern Baptist Convention is asking the churches to provide this season for application on the debts of the Southwide boards and institutions, is not intended to interfere with the subscriptions of the churches to the Cooperative Program for 1929. Instead, it is intended to help make up the deficiency in the contribution of the churches to the Cooperative Program in 1928, and the several years immediately preceding this.

Had all the churches through all the years put on the Cooperative Program in a worth-while fashion, there would have been no need for this special Christmas Thank Offering. In fact, had they supported the Cooperative Program in the

same proportion that they have provided for their local work, there would have been no debts on either the Southwide or the state Baptist boards and institutions.

The challenge of the Convention to the churches now is to raise \$2,000,000 as a cash Christmas Thank Offering to help make up the past deficiency in contributions to missions and benevolences, and then go forward in 1929 in a larger weekly support of the regular work, state and Southwide, as represented in the Cooperative Program.

MEMORIAL SERVICE

Dr. J. H. Rushbrooke, General Secretary of the Baptist World Alliance, London, England, cabled: "Dr. Mullins stood supreme among Baptists, an inspired and inspiring statesman-leader, unique in intellectual and spiritual powers, honored and beloved throughout the world. All continents mourn his loss and thank God for him. His name and work abide imperishable."

On Saturday morning members of the faculty and students filled the Norton Hall assembly room for an impromptu memorial service. For an hour and a half different ones stood and spoke the sentiments of their hearts while many left with testimonies unuttered.

At 10 o'clock Sunday morning the private funeral services were held at the home of Dr. and Mrs. Mullins, at 1311 Cherokee Road. Here Dr. Handford D. Johnson, pastor of the Broadway Baptist Church, where Dr. Mullins held his active membership, was in charge. He read the Twenty-third Psalm and prayed, and Mrs. Richard Bean sang "Jerusalem, the Golden." Members of the faculty and officials of the Seminary with their wives and other invited guests were present, in addition to Mrs. Mullins and other members of the immediate family.

At 12:45 o'clock Sunday afternoon the body of President Mullins was taken to the Broadway Baptist Church, where it lay in state until 2:15 o'clock. A guard of honor of six students stood at attention by the bier while a corps of student-ushers conducted nearly 1,500 past the casket with approximately 500 others visiting the church who did not care to see him in death. Floral tributes, exceedingly beautiful and very numerous, bedecked the entire front of the church from wall to wall. The silent, unending stream of those who represented different races and walks of life filed reverently by the body and others sat for hours in order to be in place for the services.

There were four speakers: Dr. John Mackie of Toonto, Dr. Geo. W. Truett of Dallas, Dr. Z. T. Cody of South Carolina, and Dr. A. T. Robertson of Louisville.

The body of Dr. Mullins was followed to the cemetery by hundreds. He was laid to rest beside the bodies of Dr. Jmes P. Boyce and Dr. John A. Broadus, his illustrious predecessors. At the grave, which was obscured under the floral tokens that spread out even to the mounds of others, the male chorus sang and Dr. W. W. Hamilton, president of the Baptist Bible Institute, led in the closing prayer. Dr. L. R. Scarborough, president of the Southwestern Baptist Theological Seminary, sent regrets of his inability to reach Louisville in time for the funeral.

—C. F. Leek.

Rev. J. P. Horton of Buntyn Church, Memphis, Tenn., is a Mississippian who is available for service back in his home state. He was some years ago pastor at Holly Springs and was County Superintendent of Education. Our people know his worth and will be glad to have him.

Pastor C. C. Weaver of Hernando says their budget for the new year will be \$4,000. This will include *The Baptist Record*, which, he says, is one of the best investments that a church can make toward church efficiency and a mighty good assistant pastor.

The following article was recently received from Mrs. W. P. McAdory, a former Birmingham member of the W. M. U. Executive Committee. Mrs. McAdory is now taking a trip around the world. She was the only "English-speaking" passenger on the Japanese train on which she wrote the following interesting account.

Rambling in Japan

With that page of Home and Foreign Field (sent by corresponding secretary of W. M. U.) "Names and Locations of Missionaries" in my purse my rambling in Japan felt more secure. Only four weeks ago, my first night in Japan there was uneasy feeling inside of me as I listened to clank, clank of wooden shoes on sidewalk and the jumbled mumbling (conversation) and realized that I was the foreigner.

This kindness and courtesy of this folk to this foreigner cannot be surpassed. The only unkind look received was from Japanese young man—my interpreter informed me was because of treatment he received when in America. Please add to that missionary speech on "pray and send" the word DO. Do be a friend to the Japanese in America.

Rambling in Japan "Enthroned Month" is fascinating. Everybody (policeman, school-children, soldier, temple dancing girls etc.) is practicing something beautiful. The many colored maple leaves, the yellow-brown of rice harvesting time, the delectableness of persimmons make me desire to continue to ramble.

My very last ramble was to pass through the tori (Japanese gate to the gods) unto God's work—our Southern Baptist schools on Southern Island. My head lifted higher and my heart beat faster with pride as I entered the compound of our girls' school at Kokura and our boys' work at Fukuoka. It was joyous entertainment to hear from Doziers, Williamsons, Bouldins, Rowes, Lancaster and Schell the various encouraging features of our work, the outstanding encouragement being individual stories of reformed, reconstructed lives after Jesus has full sway. Am storing up such lovely memories for all my future life. It will be a joy to answer all the questions our W. M. U. women will ask when I return.

Etiquette House (where Japanese manners, customs, etc. are taught) is being erected on girls' compound. This is attractive Japanese architecture with one foreign (American) room. Thoughts rambled Eastward! Longing within for "Etiquette House" in America! Have seen American tourists do some very naughty discourteous things in Japan.

As I look at each "Name and Location of Missionary" I lifted my head and looked out car window to meditate on all I have been privileged to see of our work. Without a single exception every time I looked out car window I saw either a big Buddhist temple or attractive tori (gate) entrance to Shinto shrine. We have much to fight and combat. Putting over the message of Jesus is "up-hill" business in Japan. It is true that those who know Christ have different expressions.

I liked the kindness of my jinricksha coolie. Played very ignorant about Buddha. Asked many questions. (We were in one of the largest Buddhist temples in Japan). Closed questioning with "Are you a Buddhist?" His quick reply was standing very erect and beating time, singing first verse of "Onward Christian Soldiers." Are you not glad you contributed to Christian education work in Japan? He is a product of that work.

On diner today I eyed with interest a Japanese with chopsticks select the tiniest bones from fish. My interest caused me to ask "Do you speak English?" Don't you love his reply? It came in slow, guttural tones: "I hope to speak English some more better. He is not a Christian but is reading the life of Jesus in Japanese. I leave it to you to decide whether or not it is worth while to better equip that far reaching

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

WHY HAVE AN EVERY MEMBER CANVASS IN YOUR CHURCH?

I. Because It Is the Only Way to Reach Every Member.

Jesus said, "Where thy treasure is, there will thy heart be also" (Matt. 6:21). If the members of any church lay their treasures up in Heaven, they will be interested in heavenly things; but if they lay their treasures up in earth, they will be interested in earthly things. If, therefore, fifty or ninety per cent of the members of any church should give more than the budget of the church requires, still an effort should be made to lead the others to give, for unless they lay their treasures up in Heaven, they will lay them up in earth, and as certain as they lay their treasures up in earth, they will be interested in earthly things instead of in heavenly things, and if they are interested in worldly things they will sooner or later live a worldly life. Thousands of church members today are living worldly lives because some pastor or church failed to enlist them and lead them to lay their treasures up in Heaven.

Sermons are essential, but one cannot depend on sermons alone to enlist every member in the practice of stewardship because all the members will not be present to hear the sermons. Announcements and advertisements are important, but some will not hear the announcements or read the advertisements. Stewardship institutes are important, but all the members will not be enlisted in institutes, because there will be some who cannot attend them. The only way we know to reach every member is to have an every member canvass.

II. Because It Utilizes the Personal Element.

Jesus said, "I came that they might have life, and that they might have it more abundantly" (John 10:10). One receives "life" through repentance toward God and faith in the Lord Jesus Christ. One receives the "abundant life" through the faithful practice of stewardship; through obedience to God. We utilize the personal element in leading men to receive "life". We should also utilize the personal element, and lead those who have "life" to receive "life more abundantly".

Most of our pastors know that they will never lead all the lost into a saving knowledge of Christ through sermons alone. They, therefore, plan for an evangelistic meeting occasionally, at which time a special effort is made to enlist those who are unsaved. They invite a visiting minister and singer, and advertise the meeting far and wide, but they know that many unsaved will never receive "life" unless they utilize the personal element. Therefore, in addition to all other efforts, they emphasize the importance of personal soul-winning. During the meeting they learn who the unsaved are and where the unsaved are, and either go or send some personal worker to see them. The personal workers talk with them personally about their relationship to God and try to lead them to trust Christ in order that they may receive "life".

publication work of the Walnes at Shimonoseki?

My rambling "Through" the Scriptures daily have convinced me anew that the Christian churches of Japan have the power to make Japan what it ought to be.

Lord Jesus, forgive us of our littleness and our doubts and fears, and give us a vision of our possibilities, and give us courage to launch out in thy name.

Mrs. W. P. McAdory.

But Jesus said, "I came that they might (1) have life, and (2) that they might have it more abundantly". It is not enough, therefore, for a pastor and church to lead those about them to trust Christ and receive "life"; they must also lead those who have "life" to obey Christ and receive the "abundant life", and that is the purpose of the every member canvass. The church finds out who her members are and where her members are, and sends a personal worker to every one of them. The personal workers talk to each member about his relationship to God, and endeavor to lead him to obey God by dedicating at least one-tenth of his income to God through his church. It is understood that one cannot receive the "abundant life" by simply giving one-tenth of his income to God, but that he must also live a consistent Christian life. It should be understood that one cannot receive the "abundant life" simply by living a consistent Christian life; he must also dedicate at least a tenth of his income to God.

Some of the members will not appreciate the efforts of the church to lead them into the practice of stewardship, but that is no reason why the church should cease her efforts to enlist them. The unsaved do not always appreciate the efforts of the church in leading them to trust Christ, but the church does not cease her efforts to reach the lost simply because those who are lost do not appreciate her efforts. The church knows that the lost do not know what "life" is. They have never experienced the joys of salvation; therefore, they are not interested in salvation. The church also knows that if she succeeds in leading them into a saving knowledge of Christ, they will, after receiving "life," be thankful for her interest in them. The same is true with reference to the members who do not appreciate the efforts of the church in leading them to practice stewardship. The reason they do not appreciate such efforts is because they do not know what stewardship is. Jesus said, "It is more blessed to give than to receive", but they do not believe it. They have never tried it. They have never given according to God's plan of giving. They have never experienced the joys which come to a "good steward", therefore, they are not interested in stewardship. If, however, the church succeeds in leading them to obey Christ, they will never, after experiencing the joys of the "abundant life", cease to thank God for the church's interest in them. For these and other reasons, we believe every church should have an every member canvass at least once each year.

The church building of the Morton Baptists was dedicated on last Sunday. The former pastor, R. L. Wallace, under whose ministry the house was built, preached the sermon. The present pastor, W. L. Meadows, is keeping up his record of excellent work and deserves great credit for the handling of the financial situation.

The church at Columbia has recently called Rev. H. W. Ellis, who has been pastor of Emanuel Church, Paducah, Ky., for twelve years. I feel that we are indeed fortunate in having this good man come to pastor one of our leading churches in the state. I have known Brother Ellis for some time, and having had the pleasure of working with him in his church at Paducah, do not hesitate to say that he is one of the finest and most consecrated pastors that it has ever been my pleasure to be associated with. To know him is to love him. We welcome you to our good state, Brother Ellis, and trust that you shall be happy in your work with us.—W. W. Kyzar.

Mississippi Woman's Missionary Union

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Strengthen

Our watchword for this, our Ruby Anniversary Year, "Enlarge, spare not, lengthen, strengthen", has been a clarion call to us. During the preceding months we have endeavored to enlarge in our Woman's Missionary Union with both members and organizations; to spare not in our prayers, time, plans and undertakings; have lengthened our goals, our efforts, our sense of duty, and our consecration; and now we are to attempt to fulfill our last key word, STRENGTHEN.

Isaiah 52:1 says "Awake, awake; put on thy strength, O Zion." We pause before a great pyramid, a great temple, or a great wall and revere its bulider, simply because it displays his power. Great strength in the brute fills us with alarm but if exhibited by man or his invention, it will command our admiration and insures our respect. The vulgar multitude is ready to bow down before the evidence of human might. But on the other hand put the consciousness that one possesses great strength into the heart of anyone and he will be a hero in any strife.

The inspired writer would, do not exhort us to clothe ourselves when we possess no raiment. The words "Put on thy strength" presumes we have strength which we have never put forth. May we pause to think of the magnitude of this strength. Our strength is a thing revealed in God's word. So great is its magnitude as to demand that it be received by faith. Our ability to comprehend our strength is such that God gave us the great commission "All power is given unto me in heaven and on earth, go ye therefore into all the world—lo, I am with you always unto the end of the age." Thus through faith we are to know our strength.

If we should ask a railroad magnate what was his strength and he should reply that he held a joint interest in a railroad that connects two oceans, we would conclude that he was not

without financial power. But we, my sisters, are joint heirs in a system of moral might which transports immortal souls from the brink of destruction to the gates of heaven. It connects two eternities. The angels in heaven do not comprehend the magnitude of our strength.

We have a task before us and we have the power to bring to a victorious culmination this marvelous undertaking. In our Ruby Anniversary we have an opportunity to gird ourselves with strength. Perhaps as never before God's Word is saying to us as women, "Awake, awake; put on thy strength". We are asleep in that we do not realize our strength, we are asleep in that our consciences are insensible to our duty; we are asleep in that our stupor has absorbed our courage and determination. We gratefully remember that we, as women, have been permitted to accomplish much in World Wide Kingdom affairs, but how small it seems with what we ought to do. So many of us are satisfied. So often it is not that we make no effort but we substitute our weakness for God's strength.

Our days for our Ruby Anniversary Aims to be realized are rapidly drawing to a close. Would that these words of Isaiah would sound and resound in the heart and soul of every Baptist woman, girl, and boy in our Mississippi. Would that even at this hour we might show our strength in more earnest prayers, in more consecrated effort to enlist others, and in greater visions as to our duty in making gifts of love and sacrifice to our Lord. Let us each remember that He who hung on Calvary's cross with sharp spikes driven through his tired feet, cruel nails forced into his tender hands, a barbarous spear thrust into his bleeding side, the crown of thorns on his aching brow, parched with thirst, weighed down with the sins of the world, dying a million deaths, is our strength. As Paul said so may we say "I can do all things through Christ which strengtheneth me".

—Mrs. I. L. Toler,
 Sixth District Vice-President.

Twenty Five More Days

When you receive this paper there will only be twenty-five more days of the Ruby Anniversary Year left. We are reminded here of the conversation of Jesus with His disciples as recorded in John 4:31-35, where He tells them they are saying there are yet four months and then cometh the harvest but He asks them just to lift up their eyes and look!

There are so many things to "finish up" before the year closes, we all need to lift up our eyes and look-backward at the promises we made and haven't fulfilled and forward that we may "redeem the time".

First—as many of you read this, your Week of Prayer offering will not have been made. Before you make it will you recall the cost of the greatest gift ever made to man? "I bring, I bring rich gifts to thee what hast thou done for me?"

Second—have you helped to enlist some woman or child in a missionary organization this Ruby Year? Only twenty-five days left, check up on yourself and on your organization. "I left, I left it all for thee, Hast thou left aught for me?"

Third—have you redeemed your pledge to the co-operative program made last December? "I've

borne, I've borne it all for thee, what hast thou borne for me?"

Fourth—have you made a pledge to your church for the year 1929? Have you helped to enlist some member of your church in giving to the co-operative program another year? If you will look within and check-up on yourself before Jan. 1, 1929 you will enter the New Year with a deep consciousness of His presence because of the efforts you have put forth in His name. "For the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

A Little Song At Christmas

I

Sing a song of Christmas trees,
 Beneath a radiant star:
 Ours is decked with ruby lights
 Gleaming near and far.
 Jewel-like these lanterns,
 Purchased at a cost,
 But, oh, their power,
 This wondrous hour,
 To seek and save the lost.

II

Sing a song of thankfulness,
 For such a Christmas tree:
 Its beauty and its symmetry,
 A trust to you and me.
 Dear Ruby Anniversary
 And dearest Christmas night,
 From yonder pine
 Your lamp and mine
 Must needs "send forth the Light".

—Helen Meek, Va.

SUGGESTED LEAFLETS—Supplement To Program

December—What Of China?

	Cents
China's Changing Ideals.....	4
Chinese Bible Now Complete.....	2
Evangelism in China.....	2
The Awakening.....	3
The Chinese Country Day School Speaks.....	4
Tsing Low's Trust and the Famins.....	3
What My Becky Thinks about the Chinese.....	3
What the Heathen Do for Me (Poem).....	2
The Measure of the Gift.....	3
Blessed Are They That Hunger and Thirst.....	3
(A Chinese Demonstration).....	10

Please send order with two-cent stamps to cover it to—W. M. U. LITERATURE DEPARTMENT, 1111 Comer Bldg., Birmingham, Ala.

Seven hundred conversions are reported in a meeting at Helena, Ark., conducted by Gipsy Smith, Jr.

Mr. Truman Ferguson McCrea recently returned from China to America, and is visiting his parents at Hattiesburg. These good people were missionaries many years in China and their son has been a trusted employe of a banking firm in Shanghai.

A conference of county health officers for the whole state will be held in Jackson Dec. 11-13. The subjects discussed are of vital interest and the names on the program guarantee a most helpful meeting.

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

WITH THANKFUL HEARTS

Another Thanksgiving Day has come and gone. For 307 years this day has been celebrated in America at some time of the year and for some purpose. The Pilgrims began it in November 1621. They were pilgrims in a strange land, miles away from the old home and loved ones. The first harvest in the new world had just been gathered and it was a bountiful one. The governor of the little colony, Gov. Bradford, proclaimed a day of thanksgiving to God for the good harvest and other blessings that they had enjoyed during the year. Thus Thanksgiving Day had its beginning in America. There had been days set apart in the old country at sundry times and for sundry reasons that were similar to our thanksgiving, but this was the beginning of Thanksgiving Day in our fair land.

It is said that Gov. Bradford requested the colonists to go out in the forests near by and kill a supply of wild turkeys, with which the forests were infested, and make a great feast and invite the nearby Indians to their thanksgiving feast. This they did, according to reports, and they had a social time with their dusky neighbors. According to the writer who related this incident this fact gave rise to the making of the turkey our national thanksgiving fowl. He is that alright, but I was not aware of this event which made him such.

If any nation ever had much to praise God for and to be thankful that nation is the United States of America. The nation is but 152 years old, considering the signing of the Declaration of Independence on July 4, 1876, as the birth of our nation. She is a mere baby yet, but look at her! She has a million and a quarter of people, she is the wealthiest nation on earth, we have the best social order in the world, we have more Christians in proportion to population than any like place in the

The Orphanage Signal

I am sure every Baptist is anxious to know the results of the Thanksgiving Cars and Offering. But, at this writing, only a little more than one-half the cars have come in. The provision and other supplies are even going beyond our expectations, especially provisions. We have a regular riot for four days. Everyone of the grown people in a mad rush checking in and assorting out, with every little fellow excited and watching every move.

I am sure that more than a thousand times a day, little tots have said, "Daddy, give me this or that." Every way I turn they want to know when I am going to give out apples, oranges, candy, pecans or peanuts.

Our supplies range from that of hickory-nuts to heavy feed supplies.

We are acknowledging receipt of your boxes just as rapidly as possible. I must ask you to be patient as we will have several thousand letters to mail out.

It is hard yet to tell the offering, as Thanksgiving came right at the close of the month, most of the offerings that came designated thru Dr. Gunter's office will not reach us until the first of next month.

I shall greatly appreciate every individual, and church writing me and letting me know the valuation of supplies sent by them, as it is practically impossible in the rush that we have to make an estimate of the supplies.

We shall be delighted to have you come and go through the store-rooms and see for yourselves. I shall be enabled by next week to give you some idea of the amount of supplies received.

I certainly want to express my appreciation to every Baptist of the State of Mississippi, because of their liberality and sympathy throughout this year's activity. I have visited

world. We never have a crop failure, a famine or any great pestilence that brings dire calamity to us. Our farms will grow anything in the world, our hills are full of gold, silver, copper, coal and iron, and our valleys are full of oil. Our political order is the best on earth, a republican form of government where all the people have a voice in the carrying out of the affairs of the nation. This is not half that we have as blessings, but this is enough to cause Americans to stop more than once in a year and praise God for the many blessings that He has given us. Every day should be thanksgiving day with us favored people of God.

It is well, however, for this busy nation to turn from business affairs for one day of the 365 and stand still and praise God. Perhaps the greater percent of the people do not praise Him even on this one day, but the very fact that our nation as a whole thus set apart the day is a recognition of the fact that God is the giver of the blessings that we enjoy and it will have a beneficial effect on our children and is pleas-

practically every section of the State, have spoken somewhere every Sunday throughout the year with the exception of five. And every place without an exception I have found interest and enthusiasm. I am thoroughly convinced that all Baptists need is to know the needs of their Institutions and they will step forward and do their part.

Our children are enjoying good health at present. However, we are still carrying large numbers to the hospital to have their tonsils removed. We feel however within a short time we will have our children in position to resist most any disease that comes their way. Very few underweight at this time.

I am looking forward to a great year of advancement of the Home. In fact I hope some day to see the Orphanage the beauty spot in the city of Jackson.

"THANKSGIVING DINNER"

I only wish you could have been present and watched the children enjoy their Thanksgiving dinner. A number of good people sent us chickens. We killed thirty-eight of the finest I ever saw. We had what we thought a supply for everyone, yet some of them said they didn't get enough. So many people remembered us with special supplies for our Thanksgiving dinner, also plenty of fruit, candy and nuts. In fact the children report the greatest day in the history of their lives.

I do wish that you Pastors would bring large groups of your membership to visit at all times. If you will come and go through the Institution you will leave on fire for this line of work. It is yours and you should familiarize yourself with it. Both doors and books are wide open to you. Come to see us and remember us in your prayers.

B. E. Massey, Supt.

ing to God, for God is pleased when people honor Him by recognizing Him as the source of all blessings; and He will honor a nation who thus honors Him. "Blessed is that nation whose God is the Lord." It will be a sad day for America when this national Thanksgiving Day is no more. May that never be. "Praise God from whom all blessings flow; Praise Him all creatures here below; Praise Him above, ye heavenly host—Praise Father, Son and Holy Ghost."

NOTES AND COMMENTS

From Mrs. Vernon Biggs of Raymond comes these kind words. "I am one who covenanted with you to read the Bible through this year and I finished Sept. 28th and got lots of good from it."

I notice in the papers the account of the death of Bro. John R. Johnson of Coldwater Baptist Church, Neshoba County. He leaves a wife and a number of children, all grown up, to mourn his going, with whom we sympathize.

The Baptist Church at Bruce, a new saw-mill town in Calhoun County, has secured the services of Rev. J. R. G. Hewlett as pastor for next year. The prospects and opportunities there seem to be good. Coffeeville sends them one good member in the person of Bro. Willis Spier.

Dr. G. A. Loftin, in his book, "The Master Wheel", gives the following fine advice to girls relative to choosing a husband: "Avoid a fast young man without an occupation, even though rich; one fond of the theatre or fast horses or the race courses; or one who speaks disrespectfully of his parents, or who does not appreciate his sister's company; and one who stands around the street corners, hotels and drugstores, smoking cigarettes or indulging in obscenity and profanity, or who talks a great deal about cards and their tricks; or who brags about a coming estate from his well to do relations; or who dislikes the church or profanes the Sabbath; or who talks about religion as good only for women and children; or one who with no visible means of support, lives in idleness; or one who is depraved, dissipated or a gambler—all this, and like timber, is not the stuff out of which true husbands are made." No one ever spoke a greater truth. When girls learn to cut out such cattle from their list of associates and marry only gentlemen the divorce question will be solved.

We call your attention, in this issue, to the advertising of the Wicker Tours. Here is attractive travel in the Holy Land, Egypt and various parts of Europe. For more than twenty years the Wicker Tours have had a growing tourist business and patrons commend them in highest terms. If you are contemplating going to Bible Land or Europe—a De Luxe Tour or Student Travel—it will be to your advantage to write the Wicker Tours, Richmond, Virginia. They will be glad to send you itineraries.

NOT RESPONSIBLE

The writer is all dressed up in a new suit of clothes, but he is not responsible for it. Just before Thanksgiving day Mr. Clyde Dampier and Mr. R. C. Fallen called at his home and told him they had called to present him with a suit of clothes for a Thanksgiving present. In one of the pockets of the coat was a slip of paper with the names of the gentlemen who contributed to buying it. Many thanks. These brethren mean much in a religious way to the writer.

—B. E. Phillips,
New Hebron, Miss.

"Well", said Uncle Si after a solo by a fashionable church choir tenor, "if that ain't the rudest thing I ever saw! Just as soon as the young man began to sing every member of the choir stopped. But he went through it, and I must say I admire his spunk."

THE NEW ORLEANS BAPTIST RESCUE MISSION

About twenty-one months ago this work was started in a small way with much dependence on the Lord. The Baptists of New Orleans had long prayed for and hoped for just such an institution. They saw a need here equaled in few cities of the nation. The homeless and destitute are here by the thousand, and as bruised and wounded as the man on the road to Jerico.

From the beginning the Lord blessed our efforts. Men came in increasing numbers, and many accepted the gospel to which they had been utter strangers. And right from the beginning we had a double task. While our main object was to give them the pure gospel, and thus the bread from Heaven, yet we had also to feed hungry stomachs and find a place for them to sleep other than in police stations and jails. This we did and have kept on doing, and have never lacked for men. They came, they keep on coming. In these months we have had a total attendance at our Mission Hall of about forty thousand, and have given beds to between twenty-five and thirty thousand and have had the great joy of seeing fully a thousand persons profess newly found faith in Christ, with about three times that number asking for prayer.

Our hall is just in the midst of things, right where it ought to be. Until we got it it was a gambling hall, now it is a place of many prayers, then used by Satan, now by the Lord. Here night by night we speak the word of life to as needy men as could be found in the slums of New York. But others come too, sturdy, laboring men temporarily out of work and money, all types, all classes come. Drunken men come, Christian workers come, and come again. It is a real spiritual clinic. Here broken lives are repaired on the inside in the Lord's own way. Boys in their teens come to go back home with new purposes in life. Discouraged men come every night, and many of them get a new grip on life, and often return to their homes to care for wife and children.

But we are only in the beginnings of this work. Its call to go forward is very urgent. Men come faster than we can care for them. We have beds for only about eighty men and yet night by night we are forced to let men sleep on the bare floor, better than a police station, but not what we ought to give them. Nor have we sufficient covers for our beds on cold nights. We need beds for two hundred men, and we need to do more for their hungry stomachs. A door can be opened to their hearts that way. People that have never wanted for a meal can hardly guess at the condition of the man that has gone hungry day after day. It means that you can break down almost any barrier if you can get that stomach on your side. And to get them out of jail makes them your friend. Such is this work day by day all the year through. But we are lifting at a burden pretty

heavy for the struggling churches of this city. And this work is really for men that come from other parts, from almost every where. Surely the whole South is interested in what is being done here. And where can a better investment be made? For every ten dollars our records show a professed conversion. Can that be beaten?

Later I must tell you of the thousands of fallen women for whom as Baptists we are doing nothing. Keep your eyes on New Orleans. Satan has been sowing and reaping here a long time. Let us see that another

harvest is gathered in. If you have a loved one here write me.

—J. W. Newbrough,
Missionary of the Home Board,
740 Esplanade Ave.,
New Orleans.

J. R. GULLETT RESIGNS TUPELO SECOND CHURCH

Without any kicks against me or any complaints made to me, under the leadings of the Spirit, I resign Tupelo Second Church, my resignation to take effect the fourth Sunday night in December, when my time is out, according to the call. I re-

joice over the 14 that were saved and the 11 that joined the church since I went there as pastor in September.

I have accepted Amiziah Church, near Hickory Flat, to take up the work there Jan. 1, 1929.

With love and good wishes to all members of Tupelo Second Church, and praying the blessings of God on them, as I leave, to take my new work. I have one Sunday not filled yet, and the Lord leading it will be filled at some church.

—J. R. Gullett,
Guntown, Miss. (R. No. 3.)



The Eternal City

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."

Revelation Ch. 21. vs. 19, 20

John, the beloved disciple, in the above, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city,—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems, every one of which appears in the minute crystals of

Winnsboro Granite

"The Silk of The Trade"

When the surface of this granite, which is a composite of these actual precious stone crystals, is highly polished, all the scintillating beauty and color of these jewels become visible.

How peculiarly fitting that monuments to loved ones be erected of lasting granite, containing the very gems which the Apostle John mentions in this metaphorical description of the foundations of the walls of the everlasting city, the city of our resurrection hope.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below. Write for free descriptive literature.

Winnsboro Granite Corporation, Rion, S. C.

B. H. Heyward Treas. & Gen. Mgr.



The Children's Circle

Mrs. P. I. Lipsey

My dear Children:—

Day after tomorrow is Thanksgiving Day, and I have just made out a check for Bro. Massey and the orphans for \$40.75. This is your Thanksgiving gift to them, and it ought to make your own pleasure on that day sweeter, if you have thought of the orphan children, and given them something for their need or pleasure. A three year old boy from the Orphanage has been for several weeks staying with one of my neighbors, and he is sweet and dear as the little three year olds in your own homes. I am glad we have been able to make this gift. Now we must turn to Miss Gladys, and do our best for her, for we still lack a little more than \$20 on what we want to pay for her on January 1st. When you read this, there will be less than a month to get it up. So let me hear from you straight along now, several every day, sending what you can give.

I have been thinking a good deal of what we shall do, our Circle, next year, not in money. This is not the time to be thinking of that, but to make our Page helpful and beneficial to us all. In a week or two, I shall be telling you of a plan I have in mind, and I hope you will like it.

With love,

Mrs. Lipsey.

More answers to Puzzle:

Mamie Dee Hannah.
Annie Emma Farmer.
Evelyn Perry.
A Friend.
Audrey Lynn Jones.

B. B. I. Girl

Brought forward	\$138.58
Mamie Dee Hannah	.10
Nina Walne Baner	.10
A Friend	.10
Mary Hampton Crawford	.10
Sunbeams, First Ch., Brook-	
haven, Miss Lucile Lewis,	
Sec. & Treas., and Mrs. L.	
Mae Carter, Leader	1.50

Total \$140.48

Orphanage

Brought forward	\$204.85
Audrey Lynn Jones	.25
Mary Elaine Batson	.25
Nella Ruth Batson	.25
Liberty Sunbeam Band,	
Mrs. R. F. Owen, Leader	1.00
Katherine Locke	.05
Sunbeam Band, Hopewell Ch.,	
Mrs. C. A. Seale, Leader	1.00

Total \$207.65

Sturgis, Miss., Nov. 19, 1928.

Dear Mrs. Lipsey:

I have answered your puzzle. Is it right? I have never written to The Children's Circle yet, but I read it every week. I go to S. S. every Sunday I can. I am Class Secretary of the Junior Class. I belong to the Junior B. Y. P. U., and I go every Sunday night. I'll be 11 years old the 11th of December, and am in the 6th grade. We have 12 teachers in the school. My teacher's name is Mrs. Moss. I am sending 10c for the B. B. I. girl, and hope to send more later. Hoping to see my letter in print, I must go. Your true friend,

Mamie Dee Hannah.

This is a nice letter, Mamie Dee. I thank you for it, and for the money.

Lexington, Miss., Nov. 15, 1928.

Dear Mrs. Lipsey:

This is my first attempt to write. I saw your puzzle in The Baptist Record, and thought I would try to solve it. Will try and write again. I am a brunette. I am 13 years of age. Tell all of the orphans "Hello". Your new friend,

Annie Emma Farmer.

You got the puzzle all right, Annie. I'm writing tonight to send our check to the orphans, for we live about 12 miles from them, and I do not see them often.

Rienzi, Miss., R. 4, Nov. 17, 1928.

Dear Mrs. Lipsey:

I am a little country girl 11 years old, and in the 5th grade. I have been noticing your Bible puzzle in the Record. I thought I would enter the contest this week.

Evelyn Perry.

Your answers are all right, Evelyn. Write to us again.

Wiggins, Miss., Nov. 25, 1928.

Dear Mrs. Lipsey and All the Boys and Girls:—

It is too cold for Mother and Daddy to carry us to church tonight, as we have to go five miles in an open car; so we are going to spend a little while with you all. I told you in my other letter that I was going to work and make some money of my own to send the orphans and B. B. I. girl, and I have. I picked cotton and picked up pecans. I am sending this for the Thanksgiving offering to the orphans, and I will send the next to the B. B. I. girl. My little sister, Nella Ruth, is sending 25c too for the offerings to the little orphans. She worked for hers too. Much love to all of you.

Mary Elaine Batson.

Lots of people are thinking of the orphans now, and that is right. I appreciate very much the money that you and Nella Ruth send us, Mary, and the more because you worked for it. I know you won't forget our B. B. I. girl.

R. 1, Box 120,

Como, Miss., Nov. 25, 1928.

Dear Mrs. Lipsey:

Here I come again. Hoping the orphans are going to have a good Thanksgiving dinner. This is the fifth time to write. I am still going to school. As this is nearly Thanksgiving, I am going to think up something to send to the orphans. Sister and myself are going to beg Mother out of a jar of fruit to send. Sister is in the fourth grade. She is nine years old. Grandmother is sending good wishes, so are all of us. Hope to see this in print.

Eula Scott and Virgie Mae Scott.

I hope Thanksgiving is going to be a great time at the Orphanage, girls, and that you and many others will have a share in their feast.

New Hebron, Miss., R. 3.

Dear Mrs. Lipsey:

As I have just solved the puzzle on the children's page thought I would send it in. I enjoy The Children's Circle. I have no children, but love them all. I'm a widow of almost 3 years, and I miss my dear Husband so much; but God took him and I know we shall meet in heaven. A good neighbor carried me to church today and I heard a good sermon by Bro. W. S. Landrum. Am sending 10c for the B. B. I. girl.

A Friend.

It makes us happy to know that you are reading our Circle, and enjoying it, dear friend. We are glad, too, to count you an Honor member. Did you ever notice in the Bible how tender and thoughtful the Lord is of widows?

R. 1, Meridian, Miss., Nov. 26, 1928.

Dear Mrs. Lipsey:

Will you admit another little one into your Circle? I am 11 years old. I go to Dry Creek-Consolidated School. My teacher's name is Miss Allie Gray Little. I love her very much. She is so sweet to us. I am

in the 5th grade. I enjoy going to school. I got on the honor roll last month, and I hope to get there again. I have two brothers, Burnell, 18, and Loren, 15, who goes to Junior High School in Meridian, and two others, William, 13, and James Irvin, 8, that go with me to Dry Creek School. I have one Grandfather and one Grandmother, Mr. and Mrs. J. L. Williams. I am glad my parents are both living. I am sorry for the little children, whose parents are not living. I am sending 10c for the B. B. I. girl. I hope to be able to send more next time. I will close for fear of the waste-basket. Your little friend,

Nina Walne Baner.

Thank you, Nina. We hope to hear from you again. Did you know your Grandfather is a member of our Circle? It seems to me the time has about come around for him to write again.

The Strong Hope Baptist Church has reorganized their W. M. U. The new officers are as follows: President, Mrs. Malcolm King; Vice-President, Mrs. Hough King; Secretary and Treasurer, Mrs. E. A. Leggett. The union is doing splendid work under the leadership of the new officers. The union is divided into two circles. There is a friendly rivalry between the circles. Two of the resolutions passed are: Daily Bible Reading, and Prayer. All members are striving to do better work for the Master than ever before.

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EVERYBODY will tell you something different. Some people are past their prime by the time they're forty. A few never know what it's like to feel in their prime. And then you talk to some hale and hearty man of 65, and he'll tell you he's been in his prime as long as he can remember.

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Suppressed

Mrs. Jones: "Yes, John, as I was saying, Miss Blank has no manners. Why, while I was talking to her this morning, she yawned eleven times."

Old Jones: "Perhaps, my dear, she wasn't yawning; she might have wanted to say something."

Surgeon: "I feel duty bound to tell you that four out of five patients die under this operation. Now is there anything you would like for me to do for you before I begin?"

Colored Gent: "Yas, suh, kindly hand me mah hat."—The Pathfinder.

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SACRED RADIO PROGRAM

Saturday, Dec. 8.

12:30 P.M.—Bible Class—Hot Springs, Ark.—KTHS.
 6:30 P.M.—Weekly Review of International Sunday School Lesson—Fort Worth, Tex.—WBAP, WCCO.
 8:30 P.M.—Negro Spirituals—Gainesville, Fla.—WRUF.

Sunday, Dec. 9.

9:30 A.M.—Sunday School—Cincinnati, Ohio—WLW.
 9:45 A.M.—First Trinity Lutheran Church, Minneapolis, Minn.—WCCO.
 9:57 A.M.—Broadway Bap. Church—Louisville, Ky.—WHAS.
 10:30 A.M.—Rabbi Jacob Tarish—Columbus, O.—WAIU.
 10:45 A.M.—Chapel Services, Iowa State Col., Ames, Iowa—WOAI.
 10:50 A.M.—Plymouth Con. Church, Minneapolis, Minn.—WCCO.
 Morning Worship—Tampa, Fla.—WDAE.
 First Cong. Church, Denver, Colo.—KOA.
 Pres. Church of Covenant—Cincinnati, Ohio—WLW.
 10:55 A.M.—First Baptist Church, Charlotte, N. C.—WBT.
 11:00 A.M.—First Lutheran Church—Okla. City, Okla.—WKY.
 Second Pres. Church—Richmond, Va.—WRVA.
 First Pres. Church—Nashville, Tenn.—WSM.
 St. Luke's Episcopal Church—Hot Springs, Ark.—KTHS.
 Church Services—Raleigh, N. C.—WPTF.
 First Pres. Church—San Antonio, Texas—WOAI.
 Church Services—Washington, D. C.—WJSV.
 St. John's Episcopal Church—Jacksonville, Fla.—WJAX.
 12:00—Noon—Sacred Programs—Muscatine, Ia.—KTNT.
 12:30 P.M.—Sermons from different churches—Muscatine, Iowa—KTNT.
 1:00 P.M.—Religious Music—Raleigh, N. C.—WPTF.
 2:00 P.M.—Religious Services, University of Fla.—Gainesville, Fla.—WRUF.
 3:00 P.M.—Young Peoples Conference—Dr. Poling—NBC system—Stations WJZ, New York, and chain.
 Dr. Wise "Does Religion Help or Hurt Men"—NBC system Station—WEAF, N. Y. and chain.
 4:00 P.M.—Dr. Cadman—NBC system—WEAF, N. Y. and chain.

Hymn Hour. Ft. Worth, Tex.—WBAP.

Organ Recital—Cincinnati, Ohio—WLW.

4:10 P.M.—House of Hope Pres. church—St. Paul, Minn.—WCCO.

4:30 P.M.—Evensong Choral Service—Louisville, Ky.—WHAS.

4:45 P.M.—Instrumental Trip and soprano—Cincinnati, O.—WLW.

5:00 P.M.—Vesper Services—Fort Worth, Tex.—WBAP.

5:30 P.M.—Vesper Hour Quartet—Charlotte, N. C.—WBT.

5:30 P.M.—10th Pres. Church of Philadelphia—Station—WAIU, Columbus, O., and Columbia chain.
 Dr. Durkee—NBC system—Station WJZ, New York, and chain.6:00 P.M.—Sunday Vesper—Columbus, O., WAIU.
 Old Familiar Hymns—Hot Springs, Ark.—KTHS.

7:15 P.M.—First Pres. Church—Cincinnati, O.—WLW.

7:30 P.M.—Evening Worship, Tampa, Fla.—WDAE.
 First Christian Church, Okla. City, Okla.—WKY.

St. Marks Episcopal Church—Richmond, Va.—WRVA.

First Baptist Church—Charlotte, N. C.—WBT.
 Church Services—Raleigh, N. C.—WPTF.
 Ladies Choir of Fairfax, Va.—WJSV.

First Pres. Church—Ft. Worth, Tex.—WBAP.

7:45 P.M.—First Baptist Church—Shreveport, La.—KWKH.

8:00 P.M.—Tinity Lutheran Church—Jacksonville, Florida.—WJAX.

8:30 P.M.—Sermonette—Washington, D. C.—WJSV.

8:45 P.M.—Sacred Song Trio—Washington, D. C.—WJSV.

9:00 P.M.—Question and Answer Program—Shreveport, La.—KWKH.

9:05 P.M.—Old Hymns—Washington, D. C.—WJSV.

Station	Wave Length	Frequency	Power (Watts)
KTHS	374.8	800	5,000
WBAP	374.8	800	5,000
WRUF	204	1,470	5,000
WLW	428	700	50,000
	52.02	5,764	50,000

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WRVA	270.1	1,110	5,000	WKY	333.1	900	1,000
WPTF	277.6	1,080	5,000	KWKH	352.7	850	20,000
WOAI	252	1,190	5,000	KOA	361.2	830	12,500
WJSV	205.4	1,460	10,000				
WJAX	263	1,140	1,000				
WEAF	491.5	610	50,000				
	454.3	660	50,000				
WJZ	454.3	660	30,000				
	394.5	760	30,000				
WSM	461.3	650	5,000				
WDAE	483.6	620	1,000				
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A salesman, bringing his bride south on their honeymoon, visited a hotel where he boasted of the fine honey.

"Sambo," he asked the colored waiter, "where's my honey?"

"Ah don't know, boss," replied Sambo, eyeing the lady cautiously, "she don't wuk here no mo'."—Pacific Mutual News.

Christmas Offering will advance World Missions



If Southern Baptists at Christmas time raise the full \$2,000,000 cash objective in their Thank Offering, it will wipe out the entire indebtedness of the Foreign Mission Board.

This will make it possible, according to Secretary Ray, for that board to—

1. Increase its staff of American missionaries to the peak of 544, reached in 1925.
2. Restore the 600 native missionaries who were retired.
3. Re-open the two hospitals and 325 mission schools that were closed for lack of funds.
4. Put the religious literature program back upon the plane of three years ago.
5. Send out 150 trained young people who are waiting to go in answer to God's call to service.

WILL HELP EVERY OTHER CAUSE

In addition, raising this full amount will greatly reduce the debt of the Home Mission Board, relieve the pressure upon the several seminaries and training schools, pay the current bank indebtedness of the New Orleans Hospital, enable the Relief and Annuity Board to perform a larger service to the aged and disabled preachers, and encourage loyal Baptists to a larger support of the whole Cooperative Program next year.

HOW VICTORY CAN BE WON

This victory can be won through loyal Baptists denying themselves a bit, eliminating luxuries for a season, and remembering Christ rather than one another with their gifts at this season originally dedicated to the memory of His birth.

With all loyal Baptists helping bring the spirit of Christ back into Christmas this year, success is assured.

EXECUTIVE COMMITTEE

SOUTHERN BAPTIST CONVENTION

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Bible Readers Certificates Awarded to Griffith Memorial, Jackson, Intermediates

The Progressive Union, which is one of the Intermediate B. Y. P. U.'s of Griffith Memorial Church, Jackson, receives ten Daily Bible Readers Certificates for ten members who have faithfully kept up their daily Bible readings for twelve months. The ten members are Joe Parks, Valeria Armor, Jeanette Spell, Florine Jones, Edgar Brooks, Hazel Weber, Merle Williams, Odell Puckett, Gladys Watts and Semmes Ross. Miss Lavinia Young is the leader of this splendid group of Intermediates and we congratulate the leader and members on this good record.

An Intermediate B. Y. P. U. for Leflore

The Intermediate B. Y. P. U. of Holcomb has been busy doing some extension work and report the organization of an Intermediate union at Leflore. Mr. Robert Carver is leading in this extension work. He is Associational Vice-President and Leflore is one of his churches. He is wise in using other B. Y. P. U.'s in helping in extension work, as it gives these young people some practical work to do, which means they are getting intensive training. The officers of the union at Leflore are: President, Ethel Jolliff; Vice-President, Maxine Goodson; Secretary, Willard Duke; Corresponding Secretary, Mrs. W. G. Tabb; Treasurer, Jack Williamson; B. R. L., Mrs. Jolliff; Chorister, Mr. W. G. Tabb; Group Captains, Inge Hobgood, Jack Williamson, Mrs. Wesley Hobgood and Ruby Mabry.

The Work of a Gospel Singer

We have a letter from Bro. Byron B. Cox, who is a gospel singer and lives at Gibsland, La., and has recently been in a meeting in our state at Skene. In the letter Bro. Cox gives the names of a number of the young people of the Skene Church who while he was there leading the singing in a meeting studied under his leadership the B. Y. P. U. Study Course Book, Training in Christian Service. Bro. Cox was just writing to ask that the seals be sent to these young people for the work done. That seems to us to be a splendid way of getting into the lives of the young people of the church, to teach them and to lead them out into active service during the meeting. Three chapters in the book they studied deals with soul winning, a mighty good subject for our young people to study any time and especially during the meeting. We appreciate this good work of Bro. Cox and congratulate the church of Skene on having him in their meeting.

Oak Grove, Clarke County, Reorganizes B. Y. P. U.

The Oak Grove Senior B. Y. P. U. was reorganized Sunday, Nov. 11th. While the union has been good, only lacking a Study Course to make it A-1, we believe that by the first of the coming year we will have reached the A-1 Standard. We are glad to know that instead of going into winter quarters Oak Grove is planning to work extra hard. Mrs. B. F. Banner as president of the union gives pep and confidence to the whole union; she was president a few years ago and we know what kind of president she makes and so we are looking forward to a bigger and better B. Y. P. U. Then with the re-enlistment of a few of our older members who have not been members for a year or two we will strengthen our staff of officers. When this is done, you will be hearing from us again.

I. Nealy.

Four Senior Unions for Davis Memorial, Jackson

Director A. W. Talbert of the Davis Memorial Church, Jackson, reports that they have organized two new Senior unions and have named them "Massey" and "Big Chief". Mr. Leodus Quarles is president of the Big Chief union and Rev. T. J. Blass is president of the Massey. Bro. Talbert has organized the Senior unions into a department and has asked the church to elect a Senior Department Director. Rev. C. D. Smith has been elected to that place. The new unions start off in a splendid way and promise to be A-1 the very first quarter of their existence. This gives Davis Memorial eight B. Y. P. U.'s.

The Treasure Chest A Christmas Service

Here it is announced again for fear you did not see it in last week's issue of the Record. The B. Y. P. U. Department is ready to supply you with copies of a splendid program for a Christmas Service if you care for it. It was written by Miss Hattie Bell McCracken, who is connected with the B. Y. P. U. Department of the Sunday School Board and designed to be used in the Christmas Thank offering that all our Southern Baptist churches are asked to make this Christmas. The program is adaptable to small as well as large churches and is well written, giving detailed information as to costumes, stage settings, etc., etc. 10c will pay the postage on thirteen copies to you and there is no other charge. We really do not make this charge and will send them without this remittance if you desire it. You will need to order copies right away in order to have ample time to get it up well.

Beginning January First

Beginning January first there will be some changes in our Study Course awards, and we call attention to them here. The Seal for Second and Third Course in Methods will be discontinued in the Senior course and the seal for Senior B. Y. P. U. Administration will be the second book in the course. To those having taken both the Senior B. Y. P. U. Manual and Senior B. Y. P. U. Administration a seal, "Proficiency in Senior Methods", will be given, this to be placed on the Administration diploma. The Seal for Second Course in Methods will be continued in the Junior and Intermediate courses, but the seal for Third Course in Methods will be discontinued.

THANKSGIVING B. Y. P. U. PARTY

Junior B. Y. P. U. No. 1 met in the home of their Leader, Mrs. Virgil Wilks, last week, where they had quite an enjoyable time.

There were eighteen fine girls and boys present. They have a real B. Y. P. U. spirit, and render well that which is assigned them. They work hard for the Honor Banner, and get it sometimes. They are well organized, and doing nicely in their work.

The sponsors, Misses Mary Bush and Ethel Smith, rendered some very interesting games for them. These two young ladies are fine girls, and can certainly be depended upon in anything asked by the Leader.

Misses Ruth and Martha Ellis were honor guests. They are the lovely daughters of our new pastor, Rev. H. W. Ellis.

Refreshments were served by Mrs. Herbert Strickland, after which all went home after expressing themselves as having had a good time.

—Mrs. Wilks.

"TULSA IS READY TO ENTERTAIN 4,000 BAPTISTS IN JANUARY"

Tulsa is looking forward to January 15th to 18th with much anticipation and enthusiasm, for that is the date that the great Southwide Baptist Sunday School Conference is to convene in Tulsa. For several years the Baptists of Tulsa and vicinity have been looking forward to the time when they could be hosts to the Baptists of the Southland.

Great preparations are going forward for the mighty army of Sunday School workers that will gather in Tulsa January 15th to 18th, and Tulsa is expecting four thousand such workers to partake of her hospitality and if such a throng or greater does not take advantage of the great opportunity of seeing Tulsa, "The Magic City", and of the great wealth of knowledge to be gleaned from the Conference, there will be a great disappointment to not only Tulsa Baptists, but Oklahoma Baptists at large. Eighteen Committees have been organized with over three hundred workers and all are going at top speed. The Reception Committee will take charge of you when you alight from the train or auto and see that you reach

headquarters at the First Baptist Church Annex, corner of Fourth Street and Cincinnati Avenue, right in the heart of the City; the Registration Committee will then see that you are properly registered and assigned comfortable quarters; the Entertainment Committee will be ready to tell you where to go, how and when; the Publicity Committee will keep you informed as to what is doing—when and where. There will be a sub-Post Office located at Headquarters where all mail will be handled both in and out for the convenience of all guests. A telephone exchange will also be maintained. The Finance Committee is preparing financially for a large crowd and other committees are all busy with their respective work. Not only the churches of Tulsa are bearing this finance, but all nearby churches are participating to make this Convention one grand success for the advancement of Sunday School work throughout the great Southland.

Great schools for the Elementary, Intermediate, Young People, Adult Departments and Sunday School Administration will be held in the First Baptist, First Presbyterian, First Christian Churches, and the 16th floor of the Mayo Hotel. The classes in the work will be held in the morning and afternoon while the evening sessions will all come together in the Coliseum which has a seating capacity of 5,000. All meeting places are within an area of five blocks.

Hotels, Restaurants and Cafeterias are all cooperating in their respective ways and the Chamber of Commerce is cooperating in a mighty fine way. Tulsa is a Convention City and believes in treating all guests in a royal manner and with all the preparations that are going on, expenses are not to be curtailed, one and all are assured a hearty welcome. Tulsa's slogan is, "Tulsa Will" and to the anticipated four thousand or more expected guests, "Tulsa bids thee WELCOME."

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COLLEGE COLUMN

BLUE MOUNTAIN COLLEGE

B. S. U.

It is a rare treat for two groups of young Christians representing two different institutions to come together and discuss plans for carrying on the Master's work in an efficient way. The Blue Mountain College B. S. U. Council feels deeply honored that the Ole Miss B. S. U. Council was able to accept the invitation to come to Blue Mountain, and we look back upon that meeting with deep pleasure. It was a real privilege to sit in joint-council with them, as we did on Monday, November 26. Those young people at Ole Miss. are really doing things over there, and it is not surprising, with the encouragement and advice of Mr. Fred Terry and Dr. Purser always at hand to cheer them and urge them forward. We were especially impressed with the work that they are doing among the prisoners and the work that they are planning to do among the Negro Baptists. We were glad to get many good ideas from their demonstration Council meeting and we are indebted to them for much fresh inspiration.

Blue Mountain College congratulates the University of Mississippi Baptists on having placed the B. S. U. responsibilities in such capable hands. Joe Snowden is making a splendid president and his co-workers are no less efficient.

Ole Miss., we hope you will come back to us!

B. Y. P. U.

The spoils of battle go to the Co-ops and Miss Brunette MacMahon, their president! They won fairly (with an average of ninety-seven) the privilege of visiting the Ryley B. Y. P. U. We wish them much joy and success in their meeting.

Y. W. A.

The Y. W. A. sponsored the making of a large amount of candy which was sent to the World War Veterans' Hospital in Memphis. B. M. C. has sent candy to the veterans for the past several years, and our Thanksgiving would seem lacking in some respect if we did not send it every year. It is only a feeble effort to express a great appreciation for a noble sacrifice.

Each circle of the Y. W. A. is also making plans to carry fruit and short programs to the shut-ins here in the village. This also is a traditional Thanksgiving custom.

—Louise King.

ABOUT BROTHER J. H. LANE

Rev. J. H. Lane has been getting up some account of his life's work for the Baptist History that is now being written by Rev. J. L. Boyd of Magee, and has been kind enough to furnish his pastor with a few facts, which will be read with profit and pleasure by thousands of his friends and former members.

Brother Lane was in the active pastorate for forty-five years, having retired a little more than two years ago. During this time he pas-

tored thirty-three churches, as follows:

Jeffersonville, Ind., during student days at the Louisville Seminary; Strong River, Bethlehem, Mendenhall and Enon in Simpson County; New Hebron and Hepzibah in Lawrence County; Liberty, East Fork, Mt. Olive, Mt. Vernon, Mars Hill, Hebron, Tangipahoa, Robinson and Gillsburg in Amite County; Amite City and Tangipahoa in Louisiana; First Church, Osyka, Second Church, Osyka, Silver Springs, Silver Creek, Friendship, Navilla, Summit, Johnson Station, Norfield, Union Hall, Magnolia, McComb First, McComb East, McComb South and McComb Central in Pike County.

He has erected eight church houses, and held meetings from "Dan to Beersheeba." He has baptized, married and buried hundreds of people. He once served as moderator of Mississippi Association, the oldest association in the state. He served as moderator of the Bogue Chitto Association before it was changed to Pike County Association, and at the last session of the latter association held in East McComb he was elected moderator of that association and filled the position with grace and wisdom.

It is interesting to note that with the exception of the pastorate during student days at Louisville, and two pastorates just across the line in Louisiana, the entire ministry of this good man has been in South Mississippi. Half his ministry has been in the country and half in towns and cities. Notwithstanding he has been afflicted with rheumatism since boyhood, Bro. Lane is still active and is much in demand for weddings and funerals and for revival meetings, the latter of which he still delights to hold as far as his strength will permit. He is now in his 69th year.

Brother Lane has always been, and is still loyal to the whole denominational program. He has demonstrated that he knows how to retire gracefully and be loyal to the incoming pastor. He is a bulwark of strength to his church and an inspiration to his young pastor. May his years be long and happy!

—H. L. Carter.

MORTON BAPTISTS HAVE AN ENJOYABLE MEETING

The ladies of Morton Baptist W. M. U. entertained at the Baptist Church on Friday evening, November 9, 1928, honoring the pastor, finance committee, board of deacons and their wives. This was done in recognition of the faithful service rendered by the committees in raising sufficient funds to pay off the indebtedness of our church.

The following program was well rendered:

Song, Doxology—By all.

Scripture Reading—Mrs. W. L. Meadows.

Prayer—Pastor Meadows.

An Expression of Gratitude from W. M. U.—Mrs. N. T. Stuart.

Vocal Solo, "Just For Today"—Mrs. D. R. Ott.

Reading—Brady Meadows.

Saxophone Solo, "By the Waters

of Minnetonka"—Mrs. H. O. Lowrey. Vocal Solo, "Holy City"—Mrs. W. A. Jones.

Hoop Contest—By all.

Bible Contests—By all.

Dainty refreshments were served.

Pastor then responded with a tribute of appreciation of Morton Baptist W. M. U. in the following words:

To our loyal W. M. U., we appreciate this of you;

It was of you so very kind to have this in mind,

And keep us all so blind until we received the line".

Your plans and purposes we seldom know,

But we are confident that you are ready to do or go.

Always in our need and grief you have come to our relief;

We assure you from our heart we thank you for your part.

After all our work is done, and the victory now is won,

Our church has paid the mon' our hopes and joys are one.

We are here at your command and by you we propose to stand;

When you are through with us in this good meeting, kindly

Indicate and we will start retreat-ing. We thank you.

Song, "Blest Be the Tie That Binds".

Morton Baptist Church will be formally dedicated on first Sunday in December at 11 o'clock.

—Reporter.

HISTORICALLY SPEAKING

Will not all the Clerks and Moderators of the Associations please note on the last page of The Baptist Record (issue of Nov. 15) the missing numbers of the Minutes of their Associations and do their utmost to supply us with the numbers missing? This will be a great kindness to the historian. Don't fail to forward a copy of the 1928 also, to Dr. P. I. Lipsey, at Baptist Headquarters, Jackson, Miss.

We desire to get hold of the following, also: "History of the Louisville Baptist Association, from 1840 to 1882"; "Early History of Mississippi Baptists", by Z. T. Leavell; "Richard Curtiss in the Country of the Natchez", by Chas. H. Otkins. We would appreciate the help of any one who can render us the service in securing the pictures or cuts and short sketches of the following brethren: Richard Curtiss, Norvell Robetson, Sr., Norvell Robertson, Jr., A. A. Lomax, W. S. Webb, M. T. Martin, M. T. Lowrey, J. B. Gambrell, Z. T. Leavell, A. V. Rowe. We shall call for others along as we go. Yours to serve,

—J. L. Boyd, Secty.

TUBERCULOSIS IN CHILDREN
F. J. Underwood, M.D.

Many good authorities state that any child who is ten per cent. or more underweight is a tuberculous

IN MEMORIAM

Resolutions of Respect for Mrs. Emma McMorries from Brooksville Baptist Church

Inasmuch as our Heavenly Father, in His Divine Wisdom has removed from our midst to His Heavenly Home above, our beloved friend and sister, Mrs. Emma McMorries, be it resolved:

First, That in the death of Mrs. Emma McMorries the town and community has lost a woman of true Christian character and that the church a member who at all times was willing to do her part and more, and by her example she proved to the world that she was a true follower of the lowly Nazarene.

Second, That we bow in humble submission to our Heavenly Father, knowing that our loss is Heaven's gain. That in the years to come we will miss her, and to her family and loved ones can only say, may God's richest love and grace abide with you always.

Third, A copy of these resolutions be sent to The Macon Beacon and Baptist Record for publication and one to the family and one spread on the minutes of the church.

Respectfully submitted,

E. C. Halbert, Chairman,

Mrs. Lallie Madison,

Mrs. Wallace Gray.

The Passing of Bro. R. J. Spell

Bro. R. J. Spell, a business man of Georgetown, Miss., passed to his reward Monday morning, Nov. 6. His death came as a great shock to his family and friends. He was industrious, frugal and careful in business; and most honorable in all his dealings with his fellow-men; and a member of Georgetown Baptist Church.

He leaves a wife, two sons, a mother, three brothers, seven sisters and many relatives and friends.

Our brother will be missed in our community. God's blessings upon the family.

His pastor, —M. P. Jones.

suspect until he has been proven otherwise. To prove this it is necessary—first, for the child to have the tuberculin test, which only shows by its reaction that the child has at one time been infected; or if he does not react to the test he has no infection. Secondly, he must have a complete physical examination. This not only to fight tuberculosis, but often-times reveals other defects: such as, bad tonsils and teeth, hookworm, and marked nervous conditions. Thirdly, he must have an X-ray examination of his chest which will not only show tuberculosis of the lung proper, but will reveal tuberculosis of the glands which are part of the lung itself. It is very desirable to discover tuberculosis in this latter stage before it involves the lung tissue. Glandular tuberculosis is most easily cured. To recognize the disease at this early stage means the saving of the lives of many children and the prevention of many cases of active tuberculosis in after life.

SUNDAY SCHOOL LESSON

Dec. 9, 1928

Paul Goes to Rome,

Acts 27:1 to 28:31; Rom. 1:8-15;

Phil. 1:12-14

(From Points for Emphasis by H. C. Moore)

Golden Text: I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth. Romans 1:16.

1. **Beginning the First Roman Imprisonment.** It was probably in February, 60 A. D., that Paul and his party sailed from Melita in an Alexandrian vessel, the "Castor and Polux", or the Twin Brothers, mythological sons of Jupiter, and the votive gods of mariners. The first stop on the journey northward was at Syracuse, the capital of Sicily, where they spent three days. The next stop was at Rhegium, a seaport on the southwest point of the Italian coast, where they spent a day. Before the strong wind which sprang up they made a northerly run of 180 miles in perhaps twenty-six hours to Puteoli, the "Liverpool of Italy", on the Bay of Naples. Here the voyage terminated and Paul was permitted to remain a week with the local disciples while the centurion was making arrangements for the land journey before them. The tedium of the trip afoot 140 miles to Rome was relieved by meeting several Roman brethren who came out forty miles to meet the Apostle at Appii Forum; and another delegation met him at Three Taverns which is about thirty miles from Rome. It is no wonder that when Paul saw them "he thanked God and took courage". On arrival at Rome the prisoners were delivered to the Pretorian Prefect who had charge of all who were to be tried before the Emperor. Paul was not confined in a common prison, but "was suffered to abide by himself". This leniency was perhaps attributable to the centurion who had brought Paul from Caesarea. But he was kept constantly chained to his guardsman, and since the guards were frequently changed to relieve each other, there were many Roman soldiers who came under Paul's influence.

2. **Explaining the Appeal Unto Caesar.** When Paul arrived in Rome very many Jews, some of them wealthy and influential, were residing there. After three days of recuperation from his journey, salutation of the church and necessary prison preparations, he called the chiefs of the Jews together. His purpose was to set himself right before his countrymen and to win them to Jesus the Messiah. He told them of his groundless arrest, of his virtual acquittal at Caesarea and of his appeal to Caesar as a measure of self-defense. The real ground of his imprisonment was his misunderstood advocacy of the nation's fondest hopes as now fulfilled in Jesus the Messiah. The Jews responded that they had not heard anything against Paul, though they knew of the hostility toward Christianity. The interview apparently closed with the announcement of another meeting.

3. **Persuading the Jews Concern-**

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ing Jesus. On the day appointed, the Jews gathered in large numbers at the rented apartments of Paul or possibly the more commodious residence of some Roman Christian. The Apostle spent the entire day teaching them out of their own Scriptures the things concerning Christ. Evening came and some believed while others rejected the teaching of the great prisoner. As the audience, some in obstinate unbelief, was leaving the room, Paul quoted the prophecy of Isaiah concerning their hardness of heart, and declared his intention of extending his ministry to the Gentiles. With much wordiness and heated discussion the Jews turned away.

4. **Preaching the Kingdom of God.** During the next two years Paul, though in charge of, and chained to, a Roman soldier, was allowed to dwell in his own hired house. There he received everybody who came to him, not being permitted to visit the synagogue or go from house to house. In a bold, unforbidden ministry he preached the Kingdom of God and taught the Messiahship of Jesus. Here also and during the first Roman imprisonment, were written four of the Pauline epistles—Ephesians, Philippians, Colossians, and Philemon. No doubt also Paul did very efficient work among the soldiers guarding him.

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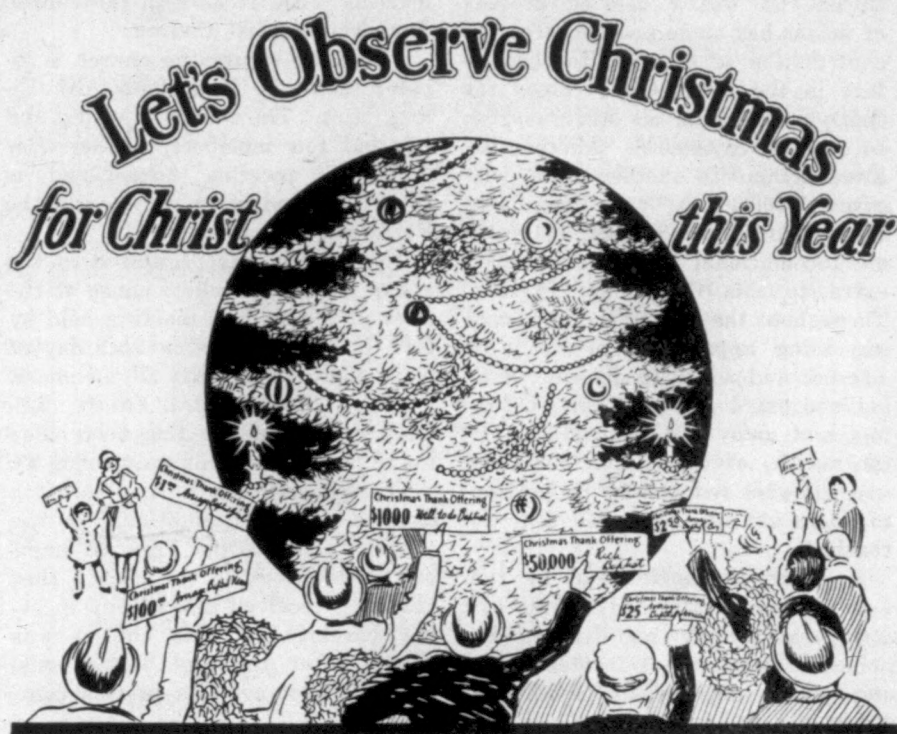
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15 BRAZEL NOVELTY MFG. CO.
Ella Street Cincinnati, Ohio

Members of the Airplane B. Y. P. U. at the Second Baptist Church here will present the Sunday telephone operators with a big box of candy Sunday afternoon for their courteous cooperation in helping to advertise the Baptist program over the phones. Nearly twenty girls and boys took different parts of the city directory and announced over the phone the program held at the Strand Theatre. Some of the B. Y. P. U. members were a little embarrassed at first in calling over the

phone but the telephone operators encouraged them. T. H. Hall, president of the Airplane Union, made arrangements with the operators to handle the tremendous number of calls before the phoning began. The phoners were placed together in groups of twos and the boys called out the number while the girls spoke the announcement rapidly. T. H. Hall resigned as president to enter Boy Scout work and he has been asked to reconsider. But he has not reconsidered to date.



Q. Who proposed the Christmas Thank Offering of \$2,000,000 for Christ and his Southwide Baptist causes?

A. The appeal comes to the churches from the Southern Baptist Convention through its Promotion Committee.

Q. Why and for what is this sum needed?

A. To pay off the most pressing portion of the indebtedness of the Southwide mission boards and educational and benevolent institutions.

Q. What is the total amount of the Southwide indebtedness?

A. According to the reports of these agencies to the Southern Baptist Convention last May, their total indebtedness amounted at that time to approximately \$5,750,000. This sum has been reduced somewhat since then. This figure does not include the defalcation from the Home Mission Board, which developed since May, and for the replacement of which special offerings were taken on Baptist Honor Day. Over against these combined debts of \$5,750,000, however, are total assets of approximately \$24,000,000. Some of the total indebtedness is bonded, but much is current and due now. The Thank Offering is designed to take care of these immediate obligations, since the current receipts of these agencies are not sufficient to do this.

Q. How will the Thank Offering proceeds be distributed?

A. Upon the same ratios in which these objects participate in the Southwide receipts of the Co-operative Program, namely:

Foreign Missions	50 %
Home Missions	22 1/2 %
Relief and Annuity Board	9 %
Education Board	2 %
Southern Baptist Theological Seminary	5 %
Southwestern Seminary	4 1/2 %
Baptist Bible Institute	3 1/2 %
New Orleans Hospital	2 %
W. M. U. Training School	1 %
American Baptist Theological Seminary	1 1/2 %
Total	100 %

Q. How can this sum of money be raised?

A. By the rich giving large amounts and all others helping in proportion to their ability. The appeal is made that Baptists everywhere reduce the exchange of presents among themselves to a minimum this year, and concentrate their gifts upon Christ and his causes.

Q. Why should every Baptist have a share in this Thank Offering?

A. As an expression of his personal gratitude to God for all his manifold blessings through all the years, and a token of his desire to help in more effectively carrying out the Great Commission.

With every loyal Baptist putting Christ first in his Christmas plans this year, and doing his very best, victory is assured.

PROMOTION COMMITTEE
Southern Baptist Convention

SEVEN VALID REASONS WHY SOUTHERN BAPTISTS SHOULD RAISE THE CHRISTMAS THANK OFFERING By Frank E. Burkhalter

Among the many valid reasons why Southern Baptists should heed the appeal of the Convention and raise the \$2,000,000 Thank Offering at Christmas for the relief of the Convention's causes, the writer wishes to emphasize the following:

1. This effort offers the churches an opportunity to do a really worthwhile thing for the kingdom of Christ. A widely beloved brother of means has made provision for the contribution of \$100,000 to this effort in the event there comes for this purpose from all other sources so much as \$1,000,000. Another beloved layman in another state, who gives \$50,000 a year regularly through his church budget, has made an unconditional pledge of \$50,000 extra to this Christmas Offering. Throughout the South men of means are being approached privately in advance and asked to do something big and extra on this Thank Offering, and many are responding. If the masses of the church members will likewise respond in proportion to their ability, the goal will be reached.

2. Every cause fostered by the Convention and included in this offering is worthy and should be helped. These causes include home and foreign missions, the Southwide seminaries and training schools, the Relief and Annuity Board and the Baptist Hospital at New Orleans.

3. Southern Baptists are well able to give. They are living in greater comfort and luxury than ever before. Nearly 4,000,000 Baptists will invest far more than \$2,000,000 on Christmas greeting cards alone this year, and they can give this full Thank Offering without inconvenience, once they get it on their minds and hearts.

4. Members of our churches need to give this extra amount to Southwide causes to off-set the one-sidedness of their contributions in recent years. For the past few years Southern Baptists, taken as a whole, have averaged \$4 for local church expenses to \$1 for all Christ's causes beyond the confines of their local communities. The denominational debts have accumulated largely because of the decline in the missionary and benevolent contributions of the churches. This special offering will help correct the lopsidedness of our giving.

5. Lifting the load of debt carried by the Southwide boards and institutions by \$2,000,000 will lighten that load to the point where the remainder of it can be retired through the regular receipts of the Cooperative Program, provided anything like a majority of the churches come to support the Program in proportion to their ability.

6. Reduction of the Southwide debts by \$2,000,000 will practically remove the discouraging aspect of those obligations, and give the needed confidence for going forward.

7. A sacrificial, loyal, grateful offering of \$2,000,000 cash as a

Christmas gift to Christ and his Southwide causes will greatly honor and glorify the Lord by making possible the larger extension of his kingdom at home and around the world. It will encourage Christian missionaries and native workers everywhere and bring about the salvation of thousands who are now lost.

REVIVAL MEETING ON THE COAST

Rev. D. W. Smith and Atley J. Cooper have just closed a ten days meeting with us here in the Bowen Memorial Baptist Church.

This little struggling church is located between Handsboro and Biloxi, Miss. The church is young and has but few members, neither does it have a meeting house, and is therefore conducting services in the Fernwood school house.

The church was organized in the above mentioned school house at the close of a few days meeting held by Rev. P. S. Dodge on the 25th day of November, 1924, with 20 members.

When Evangelists Smith and Cooper arrived on the field they found the membership numbering 33.

There have been during this ten days meeting 17 additions to the church. This is the greatest number of additions to the church that has been received during any meeting heretofore. This church was named after the Rev. Bowen who held the first services in this community, while he was pastor at Handsboro. The present pastor, Rev. G. E. Moore, who has been with us since June, 1926, is doing a good work, holding services each Sunday evening. We feel that the coming of Brothers Smith and Cooper has been a great benediction to the church and to the community. Bro. Smith is the greatest worker for Christ that has ever been in our community. He works both day and night trying to win souls to Christ. He preached the unsearchable riches of Christ in a great and forceful way and condemned sin to the utmost.

People came from most every point on the coast to the services, to help in the meeting, and to express their appreciation of Bro. Smith's work on the coast last winter.

We wish to express our appreciation of the cooperation of all the churches on the coast, and our indebtedness to the State Mission Board for the sending to us Bro. Smith and Bro. Cooper. Bro. Cooper is one of our finest Gospel Singers, and has a yearning for the lost to be saved. He soon won his way into the hearts of our people, and led us in a great way in the song service. Our young people greatly appreciate him, and many of them were won to Christ by him.

We hope, and feel assured, that the influence of this meeting will lead us out into a building program. We are in great need of a church house. Will the reader, please, pray that the Lord will help us in this building program?

We look forward with great anticipation to the coming of Bros.

Smith and Cooper for another meeting next year.

—John Martin, Jr., C. C.

Generous

"Yes, Willie," a man said to his little son, "you kept your promise to run all the errands without growling last month, and so I'm going to keep my promise and reward you."

The man took out a \$5 gold piece and a silver dollar.

"Now, Willie boy," he said, for he was a great bluffer, "which of these nice coins will you have?"

"I won't be selfish, papa," said Willie, who was a chip off the old block, "I'll take the little one."

But his father slipped the gold piece back into his pocket.

"For not being selfish," he said, "I'm going to give you the big one."

SAVE

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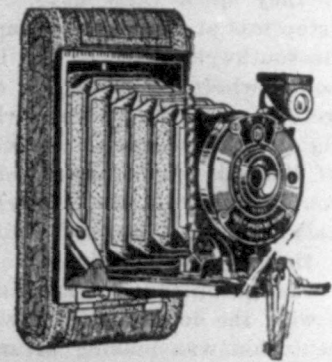
Wife: "If I were to die, what should you do?"

Husband: "Oh, the same as you would yourself."

Wife: "You wretch! I have always suspected it."—Phoenix Mutual Field.

A few minutes after an alarm of fire was given in a hotel, one of the guests joined the group that were watching the fire and chaffed them on their apparent excitement. "There was nothing to be excited about", he said. "I took my time about dressing, lighted a cigarette, didn't like the knot in my necktie, so I tied it over again—that's how cool I was."

"Fine", one of his friends remarked, "but why didn't you put on your trousers?"



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